Hundred stories

Of

Hadhrat Abdullaah bin Abbaas ↔

Moulana Muhammed Uwais Saror

Translation edited by
Mufti A.H.Elias
(May Allaah protect him)

Contents

g5G

Introduction

All praise belongs to Allaah, we laud Him, seek His assistance and from Him only do we seek forgiveness. We bring Imaan in Him and solely rely on Him. We seek Allaah's protection from the evil of our actions and ourselves. Whoever Allaah guides can never be led astray and whomever He leads astray can never be guided. We bear witness that there is none worthy of worship but Allaah and that our guide, intercessor and master Muhammed is His servant and Rasul. We seek Allaah's protection from Shaytaan the accursed. In the name of Allaah the Most Gracious Most Merciful.

"O you who have Imaan! Fear Allaah as he should be feared and do not pass away except as Muslims."

"O mankind! Fear your Rabb *(who created you from non-existence into existence and sustains you)* who created you from a single soul *(from Aadam _)*, created its spouse *(Hawwaa)* from it, and spread great numbers of men and women from the two *(from Aadam _ and Hawwaa)*. Fear that Allaah in Whom *(in whose name)* you ask *(things and take promises)* from each other and *(fear breaking)* family ties *(live amicably)*. Verily Allaah is Watchful over you *(He watches your actions and your behaviour towards others)*."

"O you who have Imaan! Fear Allaah and speak what is right *(speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah)*. *(If you do this)* Allaah will correct *(accept)* your

(good) deeds and forgive your sins. Whoever obeys Allaah and His Rasul has succeeded tremendously."[1]

One of the fundamental purposes of the Deen of Islaam is to guide people towards the straight path and remove them from the darkness of deviation. When this is achieved then they are rewarded with the bounties of this world and Aakhirah, acquiring eternal success and in addition a pure and noble society is created.

Allaah Ta'ala sent His final Rasul, Hadhrat Muhammed , to fulfil this momentous task, as was underlined by the following verse,

"It is He Who sent among the unlettered *(illiterate)* nation *(the Arabs)* a Rasul from themselves *(an Arab himself)* who recites his Aayaat *(of the Quraan)* to them, *(spiritually)* purifies them and teaches them the Book *(the Quraan)* and wisdom *(Sunnah)*. Without doubt, they *(most of the Arabs)* were in clear deviation *(error)* before this *(before the preaching of Rasulullaah)*." (Surah Jumu'ah: 2)

Therefore the purpose of Rasulullaah's Nabuwwat was to call people towards Tauheed and the Ibaadat of One Allaah, purify them and remove all those aspects which lead to the degradation of society.

Rasulullaah shouldered this responsibility and spent his day and night fulfilling this purpose. Allaah Ta'ala accepted the unparalleled sacrifices, sincere effort and constant propagation

[1] This opening Khutbah (sermon) is referred to as "Khutbah-e-Haajat" and Rasulullaah taught the Sahabah to recite this Khutbah before beginning their speech.

of His beloved Nabi and surrounded him with a noble group of followers, who would take on the responsibility of Allaah's Rasul and take the message of truth to the four corners of the world. This noble group of individuals, tutored and trained by His Nabi , sacrificed their lives to establish the Deen of Islaam and raised the flag of Islaam in the fortresses of the enemies of Islaam.

These noble personalities sacrificed everything for the Deen of Allaah and proved to the world that no Nabi had been granted followers as devoted and loyal as the companions of Muhammad. The efforts and sacrifices of thesegreat luminaries established the Deen of Islaam like the ocean whose waves reach the shorelines of several continents.

Those whose hearts were engulfed with the sweetness of Imaan left this world having been blessed with the great bounty of complete conviction in Allaah Ta'ala and the Noble Quraan testifies to their lofty status.

"Allaah Ta'ala is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success." (Surah Taubah: 100)

Their justice and piety was praised in the following manner in another verse,

"However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made Kufr, sin, and disobedience abhorrent *(a thing hated)* to you. Such people *(with these qualities)* are rightly guided." (Surah Hujuraat: 7)

In another verse,

"Muhammed is Allaah's Rasul and those with him *(the Sahabah)* are stern *(strong)* against the Kuffaar and *(yet)* compassionate *(sympathetic)* among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allaah's bounty and His pleasure. Their Hallmark *(by which they are recognised)* is on their faces because of the effect of prostration *(referring to the illumination and humility apparent on their faces)*. This is their description in the Torah and their description in the Injeel *(Bible)*." (Surah Fatah: 29)

Every Muslim should imitate the Sahabah and follow in their footsteps. It is incumbent upon us to inculcate to instill within ourselves the wisdom of Hadhrat Abu Bakr, firmness of Hadhrat Umar, modesty of Hadhrat Uthmaan, knowledge of Hadhrat Ali, humility of Hadhrat Hasan, steadfastness of Hadhrat Hussein, leadership of Hadhrat Muawiyah, bravery of Hadhrat Hamza, Taqwa of Hadhrat Muaadh, conviction of Hadhrat Abbaas, perception of Hadhrat Ibn Mas'ood, reliance of Hadhrat Abu Hurairah, abstinence of Hadhrat Abu Dhar, generosity of Hadhrat Abdur Rahmaan, worship of Hadhrat Ibn Umar, humbleness of Hadhrat Anas, honesty of Hadhrat Hudhaifah, as well as every praiseworthy trait of every Sahabi.

Amongst those aspects which are necessary for emulating the Sahabah is becoming acquainted with the lives and biographies of the Sahabah . Our hearts will be enlightened by the lives of such luminaries such as the Khulafaa Raashideen, the Ulama, judges, wise, and brave amongst the Sahabah, whose hearts

were filled with Imaan and love for Rasulullaah, whose foreheads bear the marks of prostration made while immersed in the love for Allaah, whose tongues were ever engaged in the Dhikr of Allaah and whose every limb remained occupied in some form of obedience to Allaah Ta'ala. They are the true light of Islaam and the followers of the truth. Rasulullaah has said,

"My Sahabah are like stars; whosoever amongst them you will follow you will be rightly guided."

The book before you is a collection of stories regarding one of those very bastions of knowledge and models of noble character, whose name was Abdullaah bin Abbaas. He was famous by the titles of "Tarjumaan" (interpreter) of the Quraan and "Hibrul Ummat". His expertise in the fields of Hadeeth, Fiqh and in particular the commentary of the Quraan needs no introduction.

Even though Hadhrat Abdullaah bin Abbaas was much younger than his contemporaries of the Sahabah and even younger than Hadhrat Abdullaah bin Umar, his status as a scholar and academic was extremely lofty. Hadhrat Umar would often say,

"Ibn Abbaas is the youngest of the middle-aged; his speech is composed and thinking level headed."

The famous Taabie Mujaahid says,
"I did not see any person rulings being better than those of Ibn Abbaas, with the exception of that person who reported the ruling of Rasulullaah."

Hadhrat Tha'oos said,

"I have seen five hundred Sahabah of Rasulullaah , whenever they would discuss a law with Hadhrat Ibn Abbaas and differ with him, in the end they would pass verdict upon the opinion of Hadhrat Ibn Abbaas."

Hadhrat Ubaidullaah bin Abbaas relates,

I have not seen any person more knowledgeable of the Sunnat, accurate in opinion, nor anyone having deeper insight than him. Hadhrat Umar , despite his profound knowledge and deep insight, would order Ibn Abbaas to solve the various facing the Ummat."

Qaasim bin Muhammed , who was amongst the famous seven Fuqahaa of Madinah, would say,

"We never heard any falsehood being uttered in the gatherings of Ibn Abbaas and we did not see anyone ruling closer to the Sunnat than him."[1]

When Zaid bin Thaabit passed away, Hadhrat Abu Hurairah said,

"Today the greatest scholar of the Ummat has passed away; wetrust that Ibn Abbaas will be his successor by the grace of Allaah."[2]

On one occasion Hadhrat Abdullaah bin Abbaas was sitting in the company of Hadhrat Ubay bin Ka'ab and when he left, Hadhrat Ubay bin Ka'ab said,

---

[1] 'Siyarus Sahabah'
[2] 'Al-Isaabah'

"One day this person will prove to be the greatest scholar of this Ummat."[1]

This prediction of Hadhrat Ubay bin Ka'ab proved to be true and was awarded the title of 'Hibrul Ummat', which means the greatest scholar of the Ummat.

The book before you is a selection of a hundred stories regarding this great commentator on the Quraan, Hadhrat Abdullaah bin Abbaas. We have endeavoured to encompass all those aspects which will leave the reader inspired and encourage him towards action. We appeal to the reader that if he stumbles upon any error while reading this book then he should understand it to be an error from a humble student and forgive us for it and if the reader derives benefit from this book then that was our objective.

We ask Allaah Ta'ala to grant us the ability to understand the lives of the Sahabah, instil within ourselves the same qualities, follow in their footsteps, remove the false practices of the deviated from our lives and inspire us to follow the blessed practices of those who are rightly guided.

We ask Allaah Ta'ala to reward our friends at 'Baitul Uloom' with a most gracious reward, who began this beneficial series of one hundred stories. At this point in time, 'Baitul Uloom' has published quite a few books on a hundred stories regarding various Sahabah. This effort began with a hundred stories on the Khulafaa Raashideen and on the request of the readers has expanded to include many other Sahabah as well. May Allaah Ta'ala accept all their Deeni efforts and efforts of reformation and grant them the ability to be of an even greater service to Deen. *Aameen*

---

[1] 'Al-Isaabah'

Muhammed Uwais Saror
Student and teacher
Jaamia Ashrafiyah
Lahore

Brief biography of Hadhrat Abdullaah bin Abbaas

Name and lineage

His name was Abdullaah, commonly called Abul Abbaas. His father's name was Abbaas and his mother's name was Umul Fadhl Lubabah. His lineage is as follows,

Abdullaah the son of Abbaas, who was the son of Abdul Muttalib, who was the son of Haashim, who was the son of Abdul Manaaf Al-Qurashi al-Haashimi."

He was the paternal cousin of Rasulullaah and the nephew of Ummul Mu'mineen Hadhrat Maymoonah, who was the true sister of Hadhrat Ummul Fadhl.

Birth

Hadhrat Abdullaah bin Abbaas was born three years prior to Hijrat, in the very valley wherein the entire Banu Haashim had been confined during the boycott. **After he was born, Hadhrat Abbaas brought him to Rasulullaah, who placed his saliva in his mouth and supplicated for him.**

Islaam

Hadhrat Abdullaah bin Abbaas ↔ apparently embraced Islaam on the occasion of the conquest of Makkah but his mother, Hadhrat Ummul Fadhl → was amongst the first to embrace Islaam.

Hijrat

Hadhrat Abbaas migrated to Madinah with his entire family in the eighth year after Hijrat. Hadhrat Abdullaah bin Abbaas was no older than eleven years at the time but in compliance with the instruction of his father spent most of his time in the company of Rasulullaah. On one occasion he returned home and informed his father that he had seen a person with Rasulullaah whom he had never seen before and he wished he knew who it was. Hadhrat Abbaas mentioned this to Rasulullaah, who called for him and seated him alongside him. **He passed his hand affectionately over his head and supplicated, "O Allaah! Let Your blessings descend upon him and spread knowledge through him."**

In the company of Rasulullaah

Even though Hadhrat Abdullaah bin Abbaas was naturally gifted with intelligence, humility, and piety, he was still a young lad during the time that he shared the company of Rasulullaah and this is usually a time in which a child is inclined towards amusement and playing. He narrates that he used to play with the other children in the street and one day Rasulullaah happened to pass by while he was playing. He hid away as soon as he saw Rasulullaah but Rasulullaah found him and rubbed his head affectionately.

Rasulullaah then instructed him to call Hadhrat Muawiyah, who was the scribe of Rasulullaah, which he promptly did informing Hadhrat Muawiyah, "Rasulullaah has called you, there is an urgent need for your presence."

Ummul Mu'mineen Hadhrat Maymoonah was the maternal aunt of Hadhrat Abdullaah bin Abbaas, who loved him dearly. He would often come visit her and at times even sleep the night at her house. In this manner he was awarded the best opportunity to benefit from Rasulullaah. He narrates, "I was once sleeping at my aunt, Hadhrat Maymoonah's house when Rasulullaah arrived and after performing four Raqaats of Salaah took rest. A portion of the night was still left when he awoke, performed Wudhu, and began performing Salaah. I too arose and stood on his left in Salaah. He held my head and pulled me on his right.

In this manner he also attained the opportunity to be in the service of Rasulullaah. Once when Rasulullaah awoke to perform Salaah, Hadhrat Abdullaah bin Abbaas had already prepared the water for Rasulullaah to perform Wudhu. After Rasulullaah performed Wudhu, he enquired who had brought the water. Hadhrat Maymoonah informed him that it was Hadhrat Abdullaah bin Abbaas on which **Rasulullaah supplicated, "O Allaah! Grant him understanding of Deen and teach him the method of interpretation (of the Quraan)."**

Intelligence and aptitude

On account of his intelligence and aptitude, Hadhrat Umar would allow him to sit in the council with the senior Sahabah of Badr. A few of the Sahabah objected to this saying that their sons were equal to him (in age). Hadhrat Umar told them that they were well-aware of his virtue and to demonstrate his intelligence and perception asked them the meaning of the verse,

"When Allaah's help *(to the Muslims)* and victory *(the conquest of Makkah)* come..." (Surah Nasr: 1)

"When the Help of Allaah and victory has arrived why was the Nabi ordered to seek forgiveness." A few of the Sahabah replied that we have been ordered to praise Allaah for the help and victory which has been granted to the Muslims. The other Sahabah remained silent. Hadhrat Abdullaah bin Abbaas was then asked for his opinion and he replied, "No! That is not the meaning." They then enquired what the correct meaning was and he replied, "This was an indication that the demise of Rasulullaah was close." Hadhrat Umar replied, "My opinion is the same as yours."

Services to Hadeeth

Hadhrat Abdullaah bin Abbaas is considered to be amongst those select Sahabah regarded as the pillars of Hadeeth. If his narrations were to be removed from the books of Hadeeth then many of its pages remain blank. **The total number of his narrations amount to 2660, seventy-five of which have been reported in both 'Bukhaari' and 'Muslim'. Besides these eighteen have been reported by 'Bukhaari' alone and forty-nine by 'Muslim' alone.**

The large number of narrations reported by him are all on account of his own efforts and desire to seek knowledge, even though a great number of these narrations were heard directly from Rasulullaah, **he was only fourteen of fifteen years old at the time of the demise of Rasulullaah,** and it is obvious that only so much can be learnt at this tender age.

Caution in narrating Hadeeth

Generally doubt is cast on those individuals who narrated abundant Hadeeth that they were not cautious in reporting Hadeeth and were unable to differentiate between authentic and weak narrations. However Hadhrat Ibn Abbaas is exempt from such doubts and is above such accusations. He was extremely cautious when narrating Hadeeth and took extreme care not to ascribe to Rasulullaah what he did not say. If there was even the slightest doubt regarding any Hadeeth, he would not narrate it. Hadhrat **Abdullaah bin Abbaas himself stated, "I narrated Hadeeth as long as there was no possibility of falsehood but once people began narrating everything they heard (without verification), I stopped narrating. He would say to people, "It seems that you people have no fear when saying "Rasulullaah said" that a punishment might descend upon you or that you will be swallowed by the earth."**

It is for this reason that whenever he issued any verdict he would not take the name of Rasulullaah so that he might not attribute something erroneous to Rasulullaah .

Services to Fiqh

The verdicts of Hadhrat Abdullaah bin Abbaas are the foundations of Fiqh and a separate office will have to be erected to ponder over the meaning of his verdicts, which is why we will not delve into them. **However his proficiency in Fiqh can be gauged by the fact that Abu Bakr Muhammed bin Moosa the great grandson of Ma'moon Rasheed, who**

was the Imaam of his time, compiled the verdicts of Hadhrat Abdullaah bin Abbaas into twenty volumes.

He was the one who laid the foundation of Fiqh in Makkah. All the Fuqahaa who attained their knowledge from Makkah all benefitted from him directly or indirectly. Qiyaas (Analogical reasoning) is an imperative science for any Faqeeh (Jurist) because from time to time one will be faced with such queries which did not occur during the time of Rasulullaah and there is no clear ruling from Rasulullaah in this regard. In such instances it is incumbent upon the Faqeeh to find a common factor between the new queries and what has already been mentioned in Shari'ah, with which he will be able to pass the same verdict. If this is not done then the doors of Fiqh will remained closed forever.

Whenever a verdict was sought from Hadhrat Abdullaah bin Abbaas, he would first search for an answer in the Quraan, if he found an answer in it then he would rule in accordance with it and if he did not find it, he would examine the Sunnat of Rasulullaah . If he did not find a solution therein then he would examine the verdicts of Hadhrat Abu Bakr and Hadhrat Umar . If he was still unable to arrive at a solution then only would he resort to Ijtihaad (Shar'ie deliberation). **At the same time he detested "Qiyaas bir Raai" (decision based on personal opinion) and would say denigration of it, "If any person gives an opinion that is not in the Quraan or Sunnat of Rasulullaah , I do not know what will happen to him when he meets his Rabb."**

Demise

In the sixty-eighth year after Hijrah, after Hadhrat Abdullaah bin Abbaas had reached a considerable age, he fell ill. His students and friends surrounded his bed and he said to them, "I will pass away in the presence of those people who are the closest and most beloved to Allaah on the face of the earth, so if I pass away in your presence then you are most certainly that virtuous group." He passed away on Sunday from the same illness. Muhammed bin Hanafiyah performed his Salaatul Janaazah and after his burial said, "I take an oath by Allaah! Today "Hibrul Ummat" has passed away." A voice was heard from the unseen,

"O contented soul! *(that has attained peace)* Return happily *(well pleased)* to your Rabb while He is *(well)* pleased with you."[1] (Surah Fajr)

g5G

[1] 'Siyarus Sahabah'

The oppression of the Mushrikeen

Hadhrat Sa'eed bun Jubair reports that he once asked Hadhrat Abdullaah bin Abbaas, "Is it true that the Mushrikeen would sometimes abuse the believers to such an extent that they were excused for uttering statements of Kufr?" Hadhrat Abdullaah bin Abbaas replied, "I take an oath by Allaah! The Mushrikeen would abuse and torture the Muslims most savagely and would keep them hungry and thirsty as well such they were unable to stand on account of their weakness. It was in these instances that the Muslims would say statements of Kufr they were being forced to say. The Mushrik would ask them, "Is Laat and Uzza also worthy of worship?" and they would give them the answer they wished to hear (on account of the severe torture being inflicted upon them). A worm would crawl in front of them and the Mushrikeen would ask them, "Is this worm your deity besides Allaah?" and they would give them the answer they wished to hear (on account of the severe torture being inflicted upon them).

Yes it would happen because the Mushrikeen would severely torture the Muslims and they would say what they wished to hear to save their lives."[1]

Journey to Madinah

Hadhrat Abdullaah bin Abbaas relates that they came to Rasulullaah in the fifth year after Hijrah. They left with the Quraish during the year of the Battle of Khandaq. He was travelling with his brother, Hadhrat Fadhl bin Abbaas, and **they were both accompanied by their slave, Hadhrat Abu Raafi.** When they reached the area known as Arj, they forgot the way and instead of taking the valley of Rakoobah travelled through Jathjaalah until they reached the tribe of Amr bin Auf, from where they travelled to Madinah. They came to Rasulullaah while he was occupied with the digging of the trenches. Hadhrat Abdullaah bin Abbaas narrates, "I was eight years old at the time and my brother was thirteen years old."[2]

g5G

---

[1] 'Al-Bidaayah wan Nihaayah'
[2] 'Hayaatus Sahabah'

Assisting another Muslim

Hadhrat Habeeb bin Abi Thaabit reports that Hadhrat Abu Ayyoob Ansaari went to see Hadhrat Muawiyah, seeking assistance with his debts but Hadhrat Muawiyah did not assist him in the manner Hadhrat Abu Ayyoob Ansaari had hoped but rather received that which he disliked (as Hadhrat Muawiyah was unable to assist him at that time due to other necessities). Hadhrat Abu Ayyoob Ansaari said, "I heard Rasulullaah say, "(O Ansaar!) You will see a time after me when others will be given preference over you." Hadhrat Muawiyah asked, "What Rasulullaah advise you to do in such an instance." Hadhrat Abu Ayyoob Ansaari replied, "He told us to be patient." Hadhrat Muawiyah answered, "Then be patient." Hadhrat Abu Ayyoob Ansaari said, "I take an oath by Allaah! After today I will never seek your assistance again."

Hadhrat Abu Ayyoob Ansaari then went to Basra and stayed at the home of Hadhrat Abdullaah bin Abbaas. Hadhrat Abdullaah bin Abbaas emptied his home and handed it over to Hadhrat Abu Ayyoob Ansaari saying, "I am treating you in the same manner that you treated Rasulullaah ." He then instructed his house folk to leave the house and after they left said to Hadhrat Abu Ayyoob Ansaari, "The contents of the house is also yours." In

addition to this he also gave him forty thousand Dirhams and twenty slaves.[1]

In the narration reported by 'Tabraani' the Hadeeth concludes in the following manner; Hadhrat Abu Ayyoob came to Hadhrat Abdullaah bin Abbaas in Basra, who had been appointed as governor of Kufah in Basra. He said to Hadhrat Abu Ayyoob Ansaari, "My heart desires to leave this house and give it to you, in the same manner as you did for Rasulullaah ." He then instructed his wives and family to vacate the house and gave all the contents of the house to Hadhrat Abu Ayyoob Ansaari. When Hadhrat Abu Ayyoob Ansaari was leaving Basra, Hadhrat Abdullaah bin Abbaas asked him what he needed. Hadhrat Abu Ayyoob Ansaari replied that he required his stipulated allowance and eight slaves who could assist him in his field. The allowance of Hadhrat Abu Ayyoob was four thousand dirhams, which Hadhrat Abdullaah bin Abbaas multiplied by five and gave him twenty thousand Dirhams as well as forty slaves.[2]

g5G

[1] 'Kanzul Ummaal'
[2] 'Hayaatus Sahabah'

Hadhrat Hassaan bin Thaabit's poem

Hadhrat Hassaan bin Thaabit narrates, "We, i.e. the Ansaar, had an important request to make from Hadhrat Umar or Hadhrat Uthmaan. The narrator, Ibn Abi Zinaad, could not remember whether he had said it was Hadhrat Umar or Hadhrat Uthmaan. We took Hadhrat Abdullaah bin Abbaas as well as a few other Sahabah with us to intercede on our behalf. Hadhrat Abdullaah bin Abbaas as well as the other Sahabah spoke on our behalf and they all enumerated the merits and virtues of the Ansaar but the Khalifah excused himself. Hadhrat Hassaan says that the request they had made was of utmost importance and there was a great need for it. They continued to plead with the Khalifah and the Khalifah continued to excuse himself until they felt that the Khalifah was truly unable to fulfil the request, whereupon they left.

However Hadhrat Abdullaah bin Abbaas said, "Never! I take an oath by Allaah! Then the Ansaar will have no rank and status (if their request is not fulfilled). They assisted Rasulullaah and protected him." He then began highlighting the many virtues of the Ansaar and said (gesturing towards Hadhrat Hassaan bin Thaabit), "This is the poet of Rasulullaah who would defend him." Hadhrat Ibn Abbaas continued in this manner and the Khalifah continued to counter his arguments. Eventually when the Khalifah saw that there was no way around this matter, he acceded to their request.

Allaah Ta'ala fulfilled our needs through his passionate appeal and argument. When we left the court of the Khalifah, I grabbed the hand of Hadhrat Abdullaah bin Abbaas ↔ and began praising him and supplicating for him. We then passed those Sahabah in the Masjid, who had accompanied Hadhrat Abdullaah bin Abbaas ↔ to the Khalifah but did not press the matter in the way Hadhrat Abdullaah bin Abbaas ↔ had.

I then said in a loud voice so that they will also be able to hear, "Hadhrat Ibn Abbaas has greater affection for the Ansaar then the rest of you." Everyone replied that this was indeed true. I then turned to Hadhrat Abdullaah bin Abbaas and said that the effects of the Nabuwwat of Rasulullaah are prevalent in you and you are the inheritor of Rasulullaah and most deserving of it. I then said recited the following poem in his praise,

إِذَا قَالَ لَمْ يَتْرُكْ مَقَالًا لِقَائِل   بِمُلْتَقَطَاتٍ لَّا تَرىٰ بَيْنَهَا فَضْلًا

When he (i.e. Ibn Abbaas ↔) speaks then he says such comprehensive and effective words, in which you will find nothing to be futile, leaving no need for any other to add to it.

كَفٰى وَشَفٰى مَافِي الصُّدُوْرِ فَلَمْ يَدَعْ   لِذِىْ إِرْبَة فِي الْقَوْلِ جِدًّا وَلَاهَزْلًا

His speech encompasses all aspects and satisfies all hearts. Leaving the needy with no need for any further requests.

سَمَوْتَ إِلَى الصُلَيَا بِغَيْرِ مَشَقّة   فَنلتَ ذَرَاهَا لَا دَنِيًّا وَّلَا وَغْلًا

You have attained the stages of loftiness without any effort, reaching its apex, neither short of honour nor suffering from weakness.

The narration in 'Tabraani' it is reported that Hadhrat Hassaan bin Thaabit said, "You are most deserving of the love of the Ansaar and I take an oath by Allaah this is the reaming effects of Nabuwwat and the inheritance of Rasulullaah . The essence of his lineage and the nobility of his character, in which you follow him." People requested Hadhrat Hassaan to recite a few couplets and Hadhrat Abdullaah bin Abbaas seconded their sentiments. Hadhrat Hassaan bin Thaabit then recited the following couplets in praise of Hadhrat Ibn Abbaas ,

إِذَا مَا اَبنُ عَبَّاسٍ بدالك وَجْهُه   رَاَيْتَ لَهُ فِيْ كُلِّ مَجْمَعة فَضْلًا

When the face of Ibn Abbaas comes before you then you will find that he has excellence in every gathering.

خُلِقْتَ حَلِيْفًا لِلّمُرُوْنَة وَالنَّدى   بليغا ولم تُغْلَقْ كَمَامًا وَّلَا حَلًّا

You were created as an agent of honour and generosity, made eloquent and articulate, and not miserly and worthless.

The Khalifah then said, "I take an oath by Allaah! He has referred to me when saying miserly and not anyone else and Allaah Ta'ala will judge between us.[1]

g5G

[1] 'Hayaatus Sahabah'

The questions of Hadhrat Muawiyah

Hadhrat Rabee'a bin Haraashi relates that Hadhrat Abdullaah bin Abbaas sought permission to see Hadhrat Muawiyah and various tribes of the Quraish were sitting in the company of Hadhrat Muawiyah and Hadhrat Sa'eed bin Aas was sitting on the right side of Hadhrat Muawiyah. When Hadhrat Muawiyah saw Hadhrat Abdullaah bin Abbaas approaching, he said to Hadhrat Sa'eed bin Aas, "O Sa'eed! I am going to ask Ibn Abbaas such questions which he will be unable to answer." Hadhrat Sa'eed replied, "No question of yours is going to be difficult for a person of the calibre of Ibn Abbaas to answer."

When Hadhrat Abdullaah bin Abbaas arrived and was seated,

Hadhrat Muawiyah asked him, "What is your opinion of Abu Bakr?" Hadhrat Abdullaah bin Abbaas answered, "May Allaah Ta'ala shower His mercy upon Abu Bakr!By Allaah! He was one who recited the Quraan abundantly, far from deviation and immorality, and one who prevented evil. He understood Deen well, feared Allaah, prayed throughout the night and fasted during the day. He saved himself from worldly temptation and established justice and fairness amongst the people. He ordered good and himself abided to good. He was grateful to Allaah in all circumstances and remembered Allaah

morning and night. He suppressed his own needs and surpassed all his companions in piety, contentment, abstinence, purity, turning away from this world and maintaining good relations with people. Whoever finds a fault with him, may the curse of Allaah be upon him until the day of Qiyaamah."

Hadhrat Muawiyah then asked, "What is your opinion about Umar?" Hadhrat Abdullaah bin Abbaas replied, "May Allaah Ta'ala shower His mercy upon Abu Hafs (the common name of Hadhrat Umar)! By Allaah! He was a true helper of Islaam, protector of the orphan, treasure of Imaan, shelter for the weak, and fortress for the true believers. He was a sanctuary for the creation of Allaah and a servant to all. He took on the responsibility of the Deen of Allaah with patience and hope for reward until Allaah Ta'ala made the Deen of Islaam overcome and the Muslims conquered many countries and the name of Allaah echoed from every city, town and village. During times of turmoil he was formidable and whether it be times of ease or adversity he was ever grateful to Allaah. He remembered Allaah Ta'ala at every moment. Whoever bears enmity for him, may the curse of Allaah be upon him until the Day of Qiyaamah."

Hadhrat Muawiyah then asked, "What is your opinion about Uthmaan?" Hadhrat Abdullaah bin Abbaas replied, "May Allaah Ta'ala shower His mercy upon Abu Amr (the common name of Hadhrat Uthmaan)! He was a pure son-in-law (of Rasulullaah) and one who kept a close link with the pious. He was the most steadfast of the Mujaahideen in battle, one who spent his nights in worship and wept profusely when remembering Allaah. He would remain in deep contemplation over fulfilling his duties, always ready to carry out any good deed. He would rush to fulfil any deed which would lead to

salvation and remain afar from that which leads to destruction. On the occasion of Tabuk he gave enormous amounts of supplies to the Muslim army and he was the one who purchased the well of Roomah from the Jews and donated it to the Muslims. He was the son-in-law of Rasulullaah □ and two of Rasulullaah's □ daughters were married to him. Whoever speaks ill of him, May Allaah Ta'ala disgrace him until the day of Qiyaamah."

Hadhrat Muawiyah □ then asked, "What is your opinion about Ali ?" Hadhrat Abdullaah bin Abbaas replied, "May Allaah Ta'ala shower His mercy upon Abul Hasan (the common name of Hadhrat Ali)! By Allaah! He was the flag bearer of guidance, the haven of Taqwa, the house of reason, and the bastion of light. He was a light for those walking in the dark and a caller to the straight path. He advised and admonished. One well acquainted with the meaning of the Quraan, one who adhered to the path of guidance, abstained from oppression and cruelty, and one who kept aloof from all that which leads to destruction. He was the best of the believers and Allaah-fearing, the leader of all those who don their robes and shawls. The best of those who perform Hajj and Sa'ee. The best of those who are just and equal. He was the best orator from man after the Ambiyaa and Rasulullaah □, who performed Salaah towards both Qiblahs of Baitul Muqaddas and the Ka'abah. Can any person be equal to him? **When he was the husband of the best woman of all women (i.e. Hadhrat Fatima) and the father of the two grandchildren of Rasulullaah .** My eyes have not seen any like him nor will they ever see any until the Day of Qiyaamah. Whoever curses him, May the curse of Allaah and His servants be upon him until the Day of Qiyaamah."

Hadhrat Muawiyah then asked, "What is your opinion about Talha and Zubair?" Hadhrat Abdullaah bin Abbaas replied, "May Allaah Ta'ala shower His mercy upon both of them! By Allaah! They were both pure and true believers, martyrs and Aalims. They both erred once, which Allaah Ta'ala will forgive them for on account that they both assisted the Deen from the very beginning and were his early companions, who performed virtuous and noble deeds."

Hadhrat Muawiyah then asked, "What is your opinion about Abbaas?" Hadhrat Abdullaah bin Abbaas replied, "May Allaah Ta'ala shower His mercy upon Abul Fadhl (the common name of Hadhrat Abbaas)! By Allaah! He was the brother of Rasulullaah's father and a true servant of Allaah. He was the coolness of the eyes of Rasulullaah and a shelter for all Muslims. He was the chief of the uncles of Rasulullaah. He had deep wisdom in all matters and always took the outcome of matters into consideration. He was blessed with knowledge. When his virtues are discussed then the virtues of others pale in comparison. The achievements of his tribe eclipse the achievements of other tribes and why should it not when he was raised by Abdul Muttalib, who was a truer saint than all of his people and the beloved of the Quraish and the most gallant rider."[1]

This is a portion of a lengthy narration.

g5G

---

[1] 'Hayaatus Sahabah'

The final moments of Abu Taalib

Hadhrat Abdullaah bin Abbaas narrates that when Abu Taalib was in his final moments of life, a group of the Quraish came to him amongst whom was Abu Jahal. They said to him, "Your nephew speaks ill of our gods and says this and does that. So summon him and instruct him to refrain from his activities." He sent someone to call Rasulullaah and Rasulullaah arrived and entered the house. Hadhrat Abdullaah bin Abbaas says there was a place next to Abu Taalib but Abu Jahal (may Allaah's curse be upon him) was afraid that if Rasulullaah sat so close to Abu Taalib, he would soften and their objective would be defeated. He therefore quickly sat next to Abu Taalib and Rasulullaah could not sit close to his uncle and was forced to sit at the door instead. Abu Taalib then said, "What has happened, my nephew that your people have come to complain about you that you speak ill of their gods."

Hadhrat Abdullaah bin Abbaas says that everyone began to speak all at once and Rasulullaah then said, "O my uncle! I only wish for them to recite one thing after which all Arabs will follow them and the non-Arabs will pay tribute to them." As soon as they heard this they all became excited and exclaimed, "We take an oath by your father! If it is a matter of reciting only one thing then we prepared to recite ten such phrases. Rasulullaah said, "Recite, "There is none worthy of worship but Allaah." As soon as they heard this they all stood

angrily, dusting their clothes said, "In place of all the gods we should accept only one. This is most strange and bizarre."

Hadhrat Abdullaah bin Abbaas says that it was on this occasion that the verse was revealed, "Should we make all our gods into one? This is indeed a strange" until the end of the verse.[1]

g5G

[1] 'Tafseer ibn Katheer'

The pledge of Hadhrat Ibn Abbaas

Hadhrat Muhammed bin Ali bin Hussein () reports that Rasulullaah allowed Hadhrat Hasan , Hadhrat Hussein , Hadhrat Abdullaah bin Abbaas and Hadhrat Abdullaah bin Ja'far **to pledged their allegiance to him in their childhood when their beards had not even begun to grow nor had they reached puberty.** Besides them Rasulullaah did not allow any children to pledge their allegiance.[1]

g5G

[1] 'Hayaatus Sahabah'

The memory of Hadhrat Ibn Abbaas

On one occasion the poet, Umar bin Abi Rabee'ah, came before Hadhrat Abdullaah bin Abbaas and **recited a lengthy poem consisting of seventy couplets.** After the poet left, a discussion began regarding one of the couplets he had recited. Hadhrat Abdullaah bin Abbaas informed them what the couplet was, which amazed everyone and they enquired if he had memorised the couplet after hearing it only once. **Hadhrat Abdullaah bin Abbaas replied, "If you wish I will relate all seventy couplets for you", which he did.**[1]

g5G

[1] 'Tadween Hadeeth'

Rasulullaah supplicates

When Hadhrat Abdullaah bin Abbaas was born, Rasulullaah and the Muslims were being boycotted and were restricted to the valley of Abu Taalib. Hadhrat Ibn Abbaas was brought before Rasulullaah and Rasulullaah placed his blessed saliva in his mouth and supplicated for him.[1]

g5G

[1] 'Usdul Ghaabah'

Thy neighbor

A few Huffaaz from Basra came to Hadhrat Abdullaah bin Abbaas and informed him that their neighbour, who fasts often and is punctual in his performance of Tahajjud Salaah and whom we envy on seeing his piety wishing we too could do the same, has performed the nikaah of his daughter to his nephew but has nothing to give to his daughter as her trousseau on account of his poverty. Hadhrat Abdullaah bin Abbaas took them home and opened a chest which contained six small bags of coins and handed it over to them. He instructed them to give the coins to the poor pious individual. When they were about to leave he said to them, "We have not been fair to him. If we hand these coins over to him then we will cause him difficulty as he will now have to see to the arrangement of the trousseau, which will keep him preoccupied and keep him away from Ibaadat. This world does not have such a status that it should cause a hindrance to such a pious individual.

What harm will it cause to us if we assist such a pious individual, therefore let us take these coins and make the arrangements for her marriage ourselves and then hand it over to him." They all agreed to this suggestion and after purchasing all the necessary items handed it over to him.[1]

g5G

[1] 'Fadhaail Sadaqaat'

The generosity of Hadhrat Ibn Abbaas

Abaan bin Uthmaan relates that a person attempted to defame and cause dishonour to Hadhrat Abdullaah bin Abbaas by spreading a rumour amongst the chiefs of the Quraish that **Hadhrat Abdullaah bin Abbaas had invited them all for breakfast.** This false invitation spread quickly and when the time of breakfast arrived the next day, a huge crowd had gathered at the house of Hadhrat Abdullaah bin Abbaas. Upon investigation he discovered what had truly happened. Hadhrat Abdullaah bin Abbaas seated them all and ordered fruit to be brought from the marketplace, which was then placed before them so that they may become occupied in eating it and continue with their conversations.

While they were preoccupied, Hadhrat Abdullaah bin Abbaas instructed the cook to prepare a meal. When they had finished eating the fruit, the meals were prepared and all partook of the meals with relish. When they had finished, Hadhrat Abdullaah bin Abbaas enquired from his treasurer if it was possible for him to invite people for meals in this fashion daily and he was informed that it was indeed possible. **Hadhrat Abdullaah bin Abbaas then addressed them all and informed them that they were all invited to partake of meals at his house in this manner every day.**

This was a time of conquest and victory for the Sahabah but on account of their immense generosity their wealth would be used up in the same manner as a sieve holds water. This is why when they possessed wealth then they had abundance of it and when they began to spend from it then they would not even keep a single dirham for themselves. They did not have the habit of hoarding wealth nor of keeping for themselves. They would get hundreds of thousands of dirhams and spend it in a matter of minutes.[1]

g5G

[1] 'Fadhaail Sadaqaat'

The supplication for Ibn Abbaas

Hadhrat Abbaas had entered into the fold of Islaam a few years prior to the conquest of Makkah and migrated with his family to Madinah. Hadhrat Abdullaah bin Abbaas was no older then eleven years at the timebut in compliance with the instruction of his father spent most of his time in the company of Rasulullaah . On one occasion he returned home and informed his father that he had seen a person with Rasulullaah whom he had never seen before and he wished he knew who it was. Hadhrat Abbaas mentioned this to Rasulullaah , who called for him and seated him alongside him. **He passed his hand affectionately over his head and supplicated, "O Allaah! Let Your blessings descend upon him and spread knowledge through him."**[1]

g5G

[1] 'Siyarus Sahabah'

The reason for drinking Nabeez

A Bedouin once asked Hadhrat Abdullaah bin Abbaas ↔, "Why is it that the children of Muawiyah ↔ add honey to the water when offering to others to drink, others add milk and you people give Nabeez[1]to drink. Is it because you are miserly or are you truly poverty stricken? Hadhrat Abdullaah bin Abbaas ↔,

"We are neither miserly nor poverty stricken rather the reason why we give Nabeez to drink is because once Rasulullaah came to visit us and Hadhrat Usaamah bin Zaid ↔ was seated behind him on the camel. Rasulullaah ↔ then asked for water and we gave him Nabeez to drink, which he drank and then said, "You have an excellent system, continue with it."[2]

g5G

---

[1] When dates or raisins are added to water in order to sweeten it is called Nabeez.

[2] 'Hayaatus Sahabah'

Salaah next to Rasulullaah □

Ummul Mu'mineen Hadhrat Maymoonah → was the maternal aunt of Hadhrat Abdullaah bin Abbaas ↔, who loved him dearly. He would often come visit her and at times even sleep the night at her house. In this manner he was awarded the best opportunity to benefit from Rasulullaah □. He narrates, "I was once sleeping at my aunt, Hadhrat Maymoonah's → house when Rasulullaah □ arrived and after performing four Rakaats of Salaah took rest. A portion of the night was still left when he awoke, performed Wudhu, and began performing Salaah. I too arose and stood on his left in Salaah. He held my head and pulled me on his right.[1]

g5G

[1] 'Saheeh Bukhaari'

The reward of tending to Rasulullaah

Once Rasulullaah awoke to perform Salaah, **Hadhrat Abdullaah bin Abbaas had already prepared the water for Rasulullaah to perform Wudhu.** After Rasulullaah performed Wudhu, he enquired who had brought the water. Hadhrat Maymoonah informed him that it was Hadhrat Abdullah bin Abbaas on which **Rasulullaah supplicated, "O Allaah! Grant him understanding of Deen and teach him the method of interpretation (of the Quraan)."**[1]

Allaah Ta'ala accepted this supplication of Rasulullaah and granted Hadhrat Abdullaah bin Abbaas a vast treasure of knowledge that he was declared to be the greatest Aalim of this Ummat. **He was awarded the title of 'Tarjumaan Quraan" and the greatest honour is that at the present day the two commonly followed schools of thought of Imaam Shaafie and Imaam Ahmed bin Hanbal have based their rulings primarily upon his narrations and verdicts.** The science of Tafseer cannot be studied unless the name of Hadhrat Abdullaah bin Abbaas is taken. A voluminous book comprising of the interpretations of the Quraan of Hadhrat Abdullaah bin Abbaas has been compiled which is entitled "Tafseer Ibn Abbaas'. It has been translated into many languages in addition to Urdu.

---

[1] 'Musnad Ahmed', 'Mustadrak Haakim'

The questions of Hadhrat Muawiyah

Once Hadhrat Abdullaah bin Abbaas was performing Salaah behind Rasulullaah and Rasulullaah held his hand and pulled him alongside him but Hadhrat Abdullaah bin Abbaas stood their trembling. After Rasulullaah completed the Salaah he enquired from him what had happened and he replied, "O Rasulullaah ! Is it possible for anyone to stand alongside you when you are the Rasul of Allaah?" **Rasulullaah then supplicated to Allaah to increase his knowledge and understanding of Deen.**[1]

g5G

[1]'Musnad Ahmed', 'Mustadrak Haakim'

The intelligence of Hadhrat Ibn Abbaas

During the Khilaafat of Hadhrat Uthmaan ↔, the governor of Egypt Abdullaah bin Abi Sarh led an army into Africa. Hadhrat Abdullaah bin Abbaas ↔ left Madinah accompanied with a small contingent to join this expedition. During this expedition he had a dialogue with Jarjeer, one of the kings in Africa, who was so utterly amazed by the intelligence of Hadhrat Abdullaah bin Abbaas ↔ that he said, "It seems to me that you are 'Hibrul Arab" (the greatest scholar of the Arabs).[1]

g5G

[1] 'Siyarus Sahabah'

Leader of Hajj

Since Hadhrat Uthmaan was under siege during the thirty-fifth year after Hijrat, he could not lead the Hajj caravan himself and appointed Hadhrat Abdullaah bin Abbaas Ameer of Hajj. He said to Hadhrat Abdullaah bin Abbaas, "I have appointed Khaalid bin Aas as governor of Makkah, and I am afraid that if he leads the Hajj people will oppose him and in this manner fighting will break out around the Ka'abah. Therefore I am appointing you my replacement."

Hadhrat Abdullaah bin Abbaas fulfilled this service and returned to Madinah when it was in chaos. People were pressing Hadhrat Ali to take on the responsibility of Khilaafat and he sought the opinion of Hadhrat Abdullaah bin Abbaas. Hadhrat Abdullaah bin Abbaas said, "After this tragic event (i.e. the murder of Hadhrat Uthmaan) no person will dare to take up this office and whoever will take it up will be accused of having a hand in the murder of Uthmaan. Nevertheless there is a dire need for you at this moment (to take up the office)." In essence upon the consensus of the people of Madinah, Hadhrat Ali was appointed Khalifah and began re-establishing the system of government.[1]

g5G

[1] ibid

The concern of Hadhrat Ibn Abbaas

In the year 60 A.H Hadhrat Muawiyah passed away and Yazeed became the next Khalifah and the Shia used this as an opportunity to incite Hadhrat Hussein against him, inviting him to Kufah. Hadhrat Hussein left Madinah and arrived in Makkah and was intending to travel to Kufah. Since Hadhrat Abdullaah bin Abbaas was well-aware of the treachery of the people of Kufah and **therefore tried to the best of his abilities to prevent Hadhrat Hussein from going to Kufah. He said, "O my beloved cousin! I am trying to content myself but am unable to do so. I fear for your life if you were to leave. The people of Iraq are treacherous; so do not trust their words and promises. You are the leader of Hijaaz so it is better that you stay here than go to Kufah. If the people of Kufah are truly your supporters then tell them to first remove the enemy from their country then go to them. If they are not willing to accept this then go to Yemen. There are many forts and castles there, it is a vast country, and your father's impression has been left there. In addition you will be able to write to different parts of the empire and call the people towards you. I am confident that in this manner your objective will be fulfilled easily and with ease."**

Hadhrat Hussein replied, "O my cousin! I know that you are my well-wisher and helper but the preparations to leave for

Kufah have already been made and I have already decided to leave for Kufah."

Hadhrat Abdullaah bin Abbaas said, "if you insist on going then do not take your wives and children with you as I fear that you will martyred in the same manner as Uthmaan was martyred before his family and children."
However the decree of Allaah came to pass and despite the insistence of Hadhrat Abdullaah bin Abbaas, Hadhrat Hussein left for Kufah with his entire family and on the plains of Karbala that blood was spilt which left the entire Ummat broken hearted. No person can truly understand the heartache this must have caused Hadhrat Abdullaah bin Abbaas.

He was in his late-twenties when this event took place but this event made him look aged to the world such that he even went blind later in his life, which was probably the effects of this tragic event.[1]

g5G

[1] 'Usdul Ghaabah'

The status of Ibn Abbaas as a Mufassir

The Taabie Shafeeq reports, "Hadhrat Abdullaah bin Abbaas once delivered a Khutbah (sermon) during Hajj, in which he gave the interpretation of Surah Noor. What can I say about his commentary except that I have never heard or seen such a thing before. If the Romans and Persians were to hear that Tafseer then nothing would prevent them from entering Islaam."[1]

g5G

[1] 'Mustadrak Haakim', 'Siyarus Sahabah'

The status of Hadhrat Ibn Abbaas in the eyes of Hadhrat Umar

Hadhrat Umar would allow Hadhrat Abdullaah bin Abbaas and would even surpass some of the senior Sahabah in the Tafseer of the Quraan. Once a large number of the senior Sahabah were in the presence of Hadhrat Umar and Hadhrat Abdullaah bin Abbaas was also present, when Hadhrat Umar asked them the meaning of the verse,

"Would any of you like to own a garden *(an orchard)* containing all types of fruit for himself, with palm trees, vines and rivers flowing beneath? *(later, however)* He then suffers old age while he *(still)* has weak *(young)* children *(who cannot assist him)* and a severe wind carrying fire strikes *(his garden)*, burning it down. In this manner does Allaah make His Aayaat clear for you so that you may ponder." (Surah Baqarah: 266)

All replied that Allaah knows best. Hadhrat Umar was angered by their uninformative answer and said, "If you do not now then why do you not say that you do not know." Hadhrat Abdullaah bin Abbaas said stammering, "I wish to say something." **Hadhrat Umar replied, "Do not think yourself too young, say what your heart desires."** Hadhrat Abdullaah bin Abbaas then said, "It is an example of one's actions." Even thought the answer was correct it was

insufficient and Hadhrat Umar ↔ added, "It is the example of that wealthy person who obeys Allaah but at the same time falls prey to the whispers of Shaytaan and indulges in sin, thus wiping away all his good deeds.[1]

g5G

[1] 'Saheeh Bukhaari'

Laylatul Qadr

On one occasion Hadhrat Umar asked the Sahabah, "Rasulullaah has said that 'Laylatul Qadr' (the night of power) is in one of the odd nights of the last ten nights of Ramadaan; which of the odd nights do you think it is?" Some said that it is the twenty-seventh night; some said that it is the twenty-fifth, while others said that it was the twenty-third. Hadhrat Umar then asked Hadhrat Abdullaah bin Abbaas why he has not given his opinion and he replied that if Hadhrat Umar permits him to speak then he has something to say. Hadhrat Umar replied that he had called him to this gathering so that he could voice his opinion. Hadhrat Abdullaah bin Abbaas asked if he could give his own opinion and Hadhrat Umar said that this is what he had asked for.

Hadhrat Abdullaah bin Abbaas then said, "I have heard Rasulullaah say that Allaah Ta'ala has given the number seven great importance. Allaah Ta'ala created seven skies, sevens levels of the earth and in another verse Allaah Ta'ala states that He created in the earth; mountains and caused crops, trees, olives, dates, lush gardens and plants to grow in the earth, which is also sevens things." Hadhrat Umar addressed the Sahabah, "You people have not reached the level of this youngster whose hair has not completely grown yet,"

Hadhrat Umar praised Hadhrat Abdullaah bin Abbaas, even though some of the other Sahabah had also given the opinion

of the twenty-seventh night, because the other Sahabah had just voiced an opinion and not provided a justification for their opinion whereas Hadhrat Abdullaah bin Abbaas justified his opinion from the Quraan. Hadhrat Abdullaah bin Abbaas would substantiate his opinion primarily from the Quraan, which was frowned upon by the more cautions of the Sahabah but in the end they too had to acknowledge his proficiency in the field of Tafseer.[1]

g5G

[1] 'Siyarus Sahabah'

The status of Hadhrat Ibn Abbaas in the eyes of Hadhrat Umar

Once a person came to Hadhrat Umar ؓ and asked the meaning of the verse, "They were both patched up *(sealed)* and we slit it open *(opened it up)*" and Hadhrat Umar ؓ sent him to Hadhrat Abdullaah bin Abbaas ؓ with the intention of testing his knowledge. When Hadhrat Abdullaah bin Abbaas ؓwas asked about this verse, he replied that the earth being patched up means that it does not produce crops and the sky being patched up means that it does not give rain. The person returned and informed Hadhrat Umar ؓ about the answer of Hadhrat Abdullaah bin Abbaas ؓ, who said "Abdullaah bin Abbaas ؓhas indeed been granted true knowledge.

I was astonished at his free handedness in interpreting the Quraan but now I know that he has undoubtedly attained a great share of knowledge." **Hadhrat Umar ؓ would then send all those querying the meaning of verses of the Quraan to Hadhrat Abdullaah bin Abbaas ؓ.** On one occasion Amr bin Habshi asked the meaning of one verse and **Hadhrat Umar ؓ instructed him to go to Hadhrat Abdullaah bin Abbaas saying, "Of those who remain having knowledge of the**

meaning of the Quraan; the most knowledgeable is Hadhrat Abdullaah bin Abbaas ."[1]

Knowledge of the Abrogated verses

In the science of Tafseer, having knowledge of the abrogated verses is of paramount importance. Hadhrat Abdullaah bin Abbaas was one who had traversed the depths of this ocean and was acquainted with all the abrogated as well as abrogating verses. He had such high regard for this science that he would not grant permission to deliver lectures unless a person had thorough knowledge of this. **On one occasion he was walking in the street when he heard a person giving a lecture, he stopped and enquired from the person if he knew what is meant by abrogate and abrogated verses.** When the lecturer replied that he did not have the faintest idea, Hadhrat Abdullaah bin Abbaas replied, "You are destroyed, and you have destroyed others as well."[2]

g5G

[1] 'Siyarus Sahabah'
[2] ibid

The wisdom of Hadhrat Ibn Abbaas

Even though Hadhrat Abdullaah bin Abbaas would not withhold any knowledge of the Noble Quraan and his door remained open to any student of Deen, he was not unaware that with the increase of knowledge comes every person will become a claimant of having knowledge of the Quraan which inevitably opens the doors of disagreement in the Ummat. Hadhrat Umar also was forced to accept this truth. **During the Khilaafat of Hadhrat Umar, he sent Huffaaz of the Quraan to the length and breathe of the country to teach the Noble Quraan to the masses.**

One day Hadhrat Abdullaah bin Abbaas said that now they will fall into disagreement. This angered Hadhrat Umar and rebuked him saying, "How have you determined this!" Hadhrat Abdullaah bin Abbaas returned home after this but left Hadhrat Umar deep in thought. **Hadhrat Umar then sent someone to summon Hadhrat Abdullaah bin Abbaas but he excused himself. However Hadhrat Umar insisted and Hadhrat Abdullaah bin Abbaas arrived.** Hadhrat Umar asked him about the opinion he had just voiced but Hadhrat Abdullaah bin Abbaas replied that in the future he will not voice his opinion. Hadhrat Umar stated that he wished to hear his opinion and on his insistence Hadhrat Abdullaah bin Abbaas said, "When you informed us that a letter reached

you saying that the people of Kufah have learnt so much of the Quraan, I said that differences have arose amongst the people."

Hadhrat Umar ؓ asked him how he had arrived at that conclusion and Hadhrat Abdullaah bin Abbaas ؓ recited the verse,

"From mankind is he whose speech pleases you in this worldly life and *(claiming to be Muslim)* he calls Allaah to be witness over that which is in his heart, yet he is the hardest of opponents *(to you and to all Muslims). (However, his hypocrisy was clear because)* When he turns away *(from you)* he exerts himself to cause corruption *(trouble and mischief)* on earth and *(among other things)* to destroy crops and stock *(cattle and other animals)*. Allaah dislikes corruption. When he is told to fear Allaah *(because of his behaviour)*, pride *(arrogance and stubbornness)* leads him to *(commit more)* sin. Jahannam will suffice for him *(as punishment)*. It is a terrible resting *(evil)* place indeed. From mankind is he who would sell himself seeking Allaah's pleasure. Allaah is Most Compassionate *(Kind)* towards his bondsmen." (Surah Baqarah: 204-207)

When Hadhrat Umar ؓ heard these verses he said, "I take an oath by that Being who has control of my life! You have spoken the truth."[1]

g5G

---

[1] 'Mustadrak Haakim', 'Siyarus Sahabah'

Seeking knowledge

After the demise of Rasulullaah Hadhrat Abdullaah bin Abbaas told one of the Ansaar, "Rasulullaah has passed away but his Sahabah are still alive, let us go and seek knowledge from them." The Ansaari replied, "I am astonished at you, O Ibn Abbaas, people are in need of learning from you yet you go to others to learn." When Hadhrat Abdullaah bin Abbaas heard this he left the Ansaari and continued on his own and whenever he learnt that any person heard a Hadeeth from Rasulullaah, he would immediately arrive there and to benefit from him. He would knock on the door and as soon as the person answered would ask him what he heard from Rasulullaah.

They would say, "O cousin of Rasulullaah! You did not have to burden yourself by coming in person but should have sent someone on your behalf." Hadhrat Abdullaah bin Abbaas would reply, "It was incumbent upon me to come in person."

In this manner he travelled the entire Arab world and benefitted from the knowledge of every person who learnt from Rasulullaah. The Ansaari who was with him in the beginning but declined to accompany him, later lamented over his decision and said, "Undoubtedly Abdullaah bin Abbaas was more intelligent than me."[1]

[1] 'Siyarus Sahabah'

Depth in Fiqh

Hadhrat Abu Salamah narrates that Hadhrat Abdullaah bin Abbaas would say that as soon as he learnt of any person having heard a Hadeeth from Rasulullaah, he would immediately go to his house and learn what he had heard, even though if I so wished I could have called him to me.

Hadhrat Abu Raafi was the slave of Rasulullaah and therefore had the most time with Rasulullaah in which he heard the words of Rasulullaah and saw his actions. Hadhrat Abdullaah bin Abbaas would go to him accompanied by a scribe and would find out what Rasulullaah did on what day and what he said. Hadhrat Abu Raafi would narrate and the scribe would write it down and this effort and desire to seek knowledge made him the greatest Hafiz of the words and actions of Rasulullaah. Many of the senior Sahabah who surpassed him in knowledge and merit acknowledged his proficiency above their own.

Hadhrat Abdullaah bin Abbaas issued the verdict that a woman in menstruation should return without performing Tawaaf Widaa. When Zaid bin Thaabit learnt of this he enquired if this was the ruling he had issued, which Hadhrat Abdullaah bin Abbaas acknowledged. Hadhrat Zaid bin Thaabit instructed him not to give this ruling but Hadhrat Abdullaah bin Abbaas replied that he would most certainly issue this ruling and if he doubted it then he should go to and

ask a certain Ansaari woman whether Rasulullaah had instructed her in the same manner. Hadhrat Zaid bin Thaabit went to the Ansaari woman and learnt that the ruling of Hadhrat Abdullaah bin Abbaas was correct. He returned with a smile and said, "Your verdict is indeed correct."[1]

g5G

[1] 'Musnad Ahmed'

An intricate problem solved

On one occasion Hadhrat Abdullah bin Abbaas and Miswar bin Makhramah differed in opinion whether a person in Ihraam can wash their hair or not. Hadhrat Abdullaah bin Abbaas was of the opinion that it was permissible and Miswar said it was not permissible. Hadhrat Abdullaah bin Abbaas sent Abdullaah bin Hunain to Hadhrat Abu Ayyoob Ansaari for further clarification, who was taking a bath at the well. Abdullaah greeted him and Hadhrat Abu Ayyoob enquired who it was. He replied that it was Abdullaah bin Hunain and he was sent by Hadhrat Abdullaah bin Abbaas to enquire the manner in which Rasulullaah washed his hair while in Ihraam. Hadhrat Abu Ayyoob Ansaari then practically demonstrated it.[1]

g5G

[1] 'Abu Dawood'

Ibn Abbaas's understanding of Fiqh

When the Sahabah differed regarding any action or saying of Rasulullaah then they would refer to Hadhrat Abdullaah bin Abbaas. The Sahabah differed regarding where Rasulullaah donned his Ihraam. Hadhrat Sa'eed bin Jubair said to Hadhrat Abdullaah bin Abbaas, "I am amazed that the Sahabah differ so greatly regarding the point from where Rasulullaah wore his Ihraam." Hadhrat Abdullaah bin Abbaas replied that he had the most knowledge regarding this and the cause of the difference is that Rasulullaah only performed one Hajj and those people who were present when Rasulullaah wore his Ihraam in Dhul-Hulayfah, performed two Rakaats Salaah and began reciting the Talbiyah remember this. Then after Rasulullaah mounted his camel and began travelling he again recited the Talbiyah, those who were only present here, thought that Rasulullaah had only went into Ihraam from this point. When Rasulullaah ascended any hill then he would recite the Talbiyah (and those who witnessed this thought that Rasulullaah had went into Ihraam from this point) **but I take an oath by Allaah, Rasulullaah went into Ihraam at the Masjid (in Dhul-Hulayfah) and thereafter recited Talbiyah whenever mounting, dismounting his camel or ascending and descending from a hill.**[1]

[1] ibid

A unique scholarly gathering

The crowd in the discourses of Hadhrat Abdullaah bin Abbaas used to be enormous with thousands of students flocking to derive benefit from him. Every moment of his life was spent in the service of Deen, imparting knowledge, and no person returned without having benefitted from his fountain of knowledge. **In addition to this general discourse, a special discourse would be conducted regarding matters more intricate in nature.** Abu Saalih Taabie narrates,

"I saw such a gathering around Hadhrat Abdullah bin Abbaas such that if all the Quraish were to boast of it then they too would fall short in describing its enormity. This gathering was so large that passing between them was virtually impossible. When I informed him of the crowd, he asked for some water and after I brought it to him, he performed Wudhu and seated himself.

He then instructed me to call all those people who have questions regarding any aspect of the Quraan. I did as he instructed and the entire house and courtyard was soon filled with people. Whoever asked any question received a reply over and above what he asked for and all questions were answered.

He then instructed me to call all those who had questions regarding what was lawful and what was unlawful. I called

them and a huge crowd came forward. Whatever questions they asked they were individually given a satisfying reply and sent away.

He then instructed me to call all those who had any questions regarding inheritance and an even larger crowd arrived filling the entire house. They too received a reply that was more than what they had asked and after all their questions were answered, they all left.

He then instructed me to call all those who had questions regarding Arabic, poetry, and grammar. I did as he instructed and a large number of people came forward the same as the previous. Hadhrat Abdullaah bin Abbaas answered their question and informed them of even more than what they had asked."

When relating this incident Abu Saalih would say that he had never seen a larger gathering around any other person.[1]

g5G

[1] 'Mustadrak Haakim', 'Siyarus Sahabah'

The sermon of Hadhrat Ibn Abbaas

In addition to the discourses he would conduct, Hadhrat Abdullaah bin Abbaas would also sometimes deliver a lecture or sermon after Salaah in which he would impart his knowledge. Hadhrat Abdullaah bin Shaqeeq narrates that Hadhrat **Abdullaah bin Abbaas once began addressing them after Asr Salaah and continued until the sun had almost completely set and the stars became visible.** People began to call for Salaah to be read and one person began to call out "Salaah" repeatedly. Hadhrat Abdullaah bin Abbaas rebuked him saying, "May you be disgraced! Do you wish to teach me the Sunnat. I have seen Rasulullaah reading the Salaah of Zuhr and Asr as well as Maghrib and Isha together." Hadhrat Abdullaah bin Shaqeeq says that this troubled me and I enquired from Hadhrat Abu Hurairah about his and he affirmed what Hadhrat Abdullaah bin Abbaas said.[1]

Combining Zuhr and Asr as well as Maghrib and Isha means that at times of necessity Rasulullaah would delay Zuhr Salaah until the time of Asr was about to set in, he would then perform Zuhr and as soon as Asr set in would perform Asr Salaah. Combing Maghrib and Isha is the same that Maghrib would be delayed until the time of Maghrib was almost over and then read and Isha read as soon as it set in. This would

[1] 'Saheeh Muslim'

make it seem as if both the Salaahs had been combined whereas they were both read in their appropriate times. However in Arafah Zuhr and Asr are truly combined and in Muzdalifah Maghrib and Isha are combined.

g5G

The greatest Aalim of this Ummat

Muhammed bin Ubay, the son of the famous Sahabi Hadhrat Ubay bin Ka'ab, who was also a great Aalim among the Sahabah, narrates that Hadhrat Abdullaah bin Abbaas was once sitting with Hadhrat Ubay bin Ka'ab and when he left, Hadhrat Ubay bin Ka'ab said, "This person will one day be the greatest scholar of this Ummat." This prediction of Hadhrat Ubay bin Ka'ab proved to be true and on account of his immense knowledge, **Hadhrat Abdullaah bin Abbaas was awarded the title of 'Hibrul Ummat'.**[1]

g5G

[1] 'Al-Isaabah'

Reverence for the Ahle-beit

Despite his superiority and eminence, he showed the greatest respect to the other Ulama of the Ummat and would humble himself before them. Once Hadhrat Zaid bin Thaabit mounted his horse and Hadhrat Abdullaah bin Abbaas held the reigns of the horse for him as he did. Hadhrat Zaid bin Thaabit said, "O cousin of Rasulullaah ! Do not do that." Hadhrat Abdullaah bin Abbaas replied, **"This is how we should revere the Ulama of the Ummat." Hadhrat Zaid bin Thaabit kissed his hand and said, "This is how we should revere the family of Rasulullaah ."**[1]

g5G

[1] 'Siyarus Sahabah'

Firmness of belief

Correctness of belief is the basis of Deen, if there is a shortcoming in belief then the foundation Deen is weak. Taqdeer is such an intricate and complex aspect of Deen that just a little exaggeration or shortcoming in it can lead to great deviation. In the latter era of the Sahabah many new Non-Arab Muslims in Iraq began to dispute regarding the aspect of Taqdeer. Hadhrat Abdullaah bin Abbaas learnt that a certain person had denied that Allaah has predestined bad. Hadhrat Abdullaah bin Abbaas had already went blind at this time but still asked to be taken to that person. They asked what he wished to do when taken there and he replied, "If possible I will try to cut his nose off and if his neck comes within my reach then I will break it. I have heard Rasulullaah say that He sees the women of Banu Fahr waling amongst the Khazraj and they are all immersed in Shirk. **The denial of Taqdeer is the first Shirk of this Ummat.** I take an oath by that Being who has control of my life! Their incorrect opinions will not end here but just as they have denied Allaah having the decision of what is bad so too will they deny Allaah having the decision of what is good."[1]

g5G

[1] 'Musnad Ahmed'

Love for Rasulullaah

Hadhrat Abdullaah bin Abbaas had a deep affection and love for Rasulullaah and whenever he would remember one incident he would begin weeping so profusely that he was unable to control himself. Sa'eed bin Jubair Taabie narrates that Hadhrat Abdullaah bin Abbaas once said, "Thursday! What is Thursday!" He had not even completed his sentence when he began weeping uncontrollably such that his clothes became wet with his tears. They asked what had happened on Thursday and Hadhrat Abdullaah bin Abbaas said, "On Thursday Rasulullaah's illness worsened and Rasulullaah asked for paper so that he could write an advice which protect them from straying. **People began to argue and it was not appropriate for them to argue in the presence of Rasulullaah .** They said Rasulullaah is in severe pain and asked him repeatedly if he still wished to write the letter.

Rasulullaah told them all to leave and said, "The condition I am in is better than what you call me towards."[1]

g5G

[1] ibid

The status of Hadhrat Aisha according to Hadhrat Ibn Abbaas

Hadhrat Dhakwaan, the servant of Hadhrat Aisha, reports that when Hadhrat Aisha was in her final illness, Hadhrat Abdullaah bin Abbaas came to see her and requested permission to enter. I went to Hadhrat Aisha and informed her that Hadhrat Ibn Abbaas wished to enter, at that time her nephew Hadhrat Abdullaah bin Abdur Rahmaan □ was sitting with her. He also informed her that Hadhrat Abdullaah bin Abbaas wished to enter but she replied that there was no need for him to enter at this moment. Abdullaah bin Abdur Rahmaan said, "My beloved aunt! Ibn Abbaas is your fortunate son, who has only come to greet you and bid you farewell. Grant him permission to enter."

Hadhrat Aisha replied, "If you so wish then permit him to enter." After Hadhrat Abdullaah bin Abbaas entered and when seated he said, "Glad tidings to you (As you are soon to meet Rasulullaah □)." Hadhrat Aisha also replied, "Glad tidings to you as well." After this pleasant dialogue, Hadhrat Abdullaah bin Abbaas said, "Now all that remains to unite you with Rasulullaah □and your near and dear one's is for your soul to part from your body. You were the most beloved wife of Rasulullaah □and Rasulullaah □only loved that which was

pure." Hadhrat Abdullaah bin Abbaas then went on to enumerate the virtues of Hadhrat Aisha .[1]

g5G

[1] 'Musnad Ahmed'

Denial of the fundamentals of Deen

Hadhrat At'aa bin Abi Rabaah relates that he went to Hadhrat Abdullaah bin Abbaas and found him drawing water from the well of Zam-Zam, which has caused the bottom part of his garment to become wet. I said to him, "Some people have raised objections on Taqdeer." He asked have they really done so and I informed him that they have indeed objected to Taqdeer. Hadhrat Abdullaah bin Abbaas then said, "The following verse was revealed regarding those who object to Taqdeer,

"Taste the touch of the Blaze! We have certainly created everything by *(finely calculated)* measure *(so that everything meets the requirements for its task and so that everything happens when it is destined to happen)*."(Surah Qamar: 48, 49)

They are the worst people of this Ummat and one should not visit their sick nor should perform their Janaazah. If I were to see any of them then I would use these two fingers of mine to rip their eyes out."[1]

g5G

[1] 'Tafseer Ibn Katheer'

Concern for the Aakhirah

Hadhrat Abdullaah bin Abi Mulaikah ↔ narrates that he once went to visit Hadhrat Abdullaah bin Abbaas ↔ who informed him that he had not slept the entire night. When he enquired what had kept him up, Hadhrat Abdullaah bin Abbaas ↔ replied, "People have informed me that a dim star has appeared and I was afraid that this might be the smoke (which is a sign of Qiyaamah), which did not give me rest till morning." The narration reported in 'Haakim' states that Hadhrat Abdullaah bin Abbaas ↔ said, "I was afraid that perhaps Dajjaal might have appeared."[1]

g5G

[1] 'Hayaatus Sahabah'

Thoughts of the heart

Hadhrat Mujaahid relates that he went to Hadhrat Abdullaah bin Abbaas and informed him that he was sitting with Hadhrat Abdullaah bin Umar when he recited a verse and began to weep. Hadhrat Abdullaah bin Abbaas enquired which verse it was and he was told that it was, "If you conceal or hide what is in your hearts, Allaah Ta'ala will take you to task for it." Hadhrat Abdullaah bin Abbaas said, "When this verse was revealed the Sahabah of Rasulullaah were extremely disheartened and worried. They said, "O Rasulullaah ! We are surely destroyed. We were already being taken to task for our actions and speech but our hearts are not in our control (so how are we to prevent our hearts from evil thoughts; we are surely destroyed)" Rasulullaah told the Sahabah to say, "We have heard and we obey" and they all began to say it repeatedly. The following verses were then revealed,

"The Rasul *(Muhammed)* believed in that which has been revealed to him from his Rabb and *(so do)* the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul. *(They say)* "We make no distinction between one and another messenger *(we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets)*, " and they say, WE hear *(Allaah's commandments)* and we obey. *(We ask)* Your forgiveness, *(O)* our Rabb. To You is our return. Allaah does not place on a soul a responsibility *(duty)* except what is within its capability

(Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind)."(Surah Baqarah: 285-287)

This verse abrogated the previous decree and the evil thoughts of the heart has been forgiven and one will only be taken to task for one's actions.[1]

g5G

[1] ibid

Hadhrat Ibn Abbaas's love for Salaah

Hadhrat Musayyab bin Raafi reports that when Hadhrat Abdullaah bin Abbaas lost his eyesight, a person came to him and offered to cure him on condition that he would have to rest on his back for seven days and perform Salaah with gestures. Hadhrat Abdullaah bin Abbaas sent messengers to Hadhrat Aisha , Hadhrat Abu Hurairah and other senior Sahabah to ask their opinion on the matter. They all gave the same reply that what would he do about the Salaah if you were to pass away in these seven days? Hadhrat Abdullaah bin Abbaas abandoned the treatment on hearing their reply and left his eyes in the same condition that they were.

Hadhrat Abdullaah bin Abbaas narrates that when he lost his eyesight, a person said to him, "I can cure you but you will have stop performing Salaah for a few days." Hadhrat Abdullaah bin Abbaas told him that he cannot do that as Rasulullaah has said, "Whoever abandons Salaah will meet Allaah Ta'ala in that condition that Allaah will be angry with him."[1]

The love and devotion which Hadhrat Abdullaah bin Abbaas had for Salaah is something to be desired. On the other hand

[1] 'Hayaatus Sahabah'

you will find those having the same name as him so preoccupied with worldly pursuits that even when they are called to Salaah they turn a deaf ear. Hadhrat Abdullaah bin Abbaas gave preference to Salaah over his own eyesight, which is choice that will always profit him.

g5G

Deriving benefit from his seniors

Hadhrat Sa'ad bin Hishaam divorced his wife and left for Madinah so that he could sell all his belongings there and after purchasing a horse and armour, spend the remainder of his life in Jihaad. On route he met a few of his tribesmen who informed him that during the lifetime of Rasulullaah a few of their tribe had acted in the same manner as he did and Rasulullaah prohibited them from doing so saying, "You are not following my path." Hadhrat Sa'ad immediately revoked the divorce and made his tribesmen witness to it and later returned to them.

When he returned he informed them he went to Hadhrat Abdullaah bin Abbaas and asked him about Witr Salaah and Hadhrat Ibn Abbaas asked him if he wished to know who was the most knowledgeable regarding the Witr Salaah of Rasulullaah. Hadhrat Sa'ad said that he would most certainly wish to know and Hadhrat Ibn Abbaas advised him that he should go to Hadhrat Aisha and ask her about the manner in which Rasulullaah would perform Witr Salaah and then return and inform him of what she had said.

He then went to Hakeem bin Aflah and asked him to accompany him to visit Hadhrat Aisha but Hakeem bin Aflah declined saying that he will go with him as he had advised

her not to say anything to the two groups (Hadhrat Ali and Hadhrat Muawiyah) but she did not listen to him and much occurred thereafter. Hadhrat Sa'ad persisted and eventually Hadhrat Hakeem bin Aflah accompanied him. Hadhrat Aisha recognised Hadhrat Hakeem and enquired if he was Hakeem bin Aflah. When he replied that it was indeed him, she asked who had accompanied him. He replied that it was Sa'ad bin Hishaam. She asked which Hishaam was his father and he replied that he was the son of Aamir. Hadhrat Aisha remarked, "Aamir was a very good man", and supplicated for him.

Hadhrat Sa'ad then asked about the Akhlaaq (character) of the Rasulullaah and she asked, "Do you not recite the Quraan?" When he replied that he does indeed recite the Quraan, Hadhrat Aisha answered, "His character was in accordance with the Quraan."

He narrates further, after hearing this reply, I was about to leave when I thought of asking about the night prayers of Rasulullaah . I therefore asked, "O Ummul Mu'mineen! Inform me of the night prayers of Rasulullaah as well." Hadhrat Aisha replied, "Do you not read Surah Muzzammil?" I replied that I did and she said that in the beginning of the Surah Allaah Ta'ala had made the night vigil incumbent and Rasulullaah as well as his Sahabah would spend the entire night in Salaah until their feet would become swollen. For twelve months Allaah Ta'ala did not reveal the remainder of the Surah and when Allaah finally revealed the final portion of the Surah Allaah Ta'ala lessen the decree and made the night vigil Nafl instead of Fardh."

After hearing this reply I was about to leave when I remembered to ask about the Witr Salaah of Rasulullaah ﷺ, so I said, "O Ummul Mu'mineen! Inform me about the Witr Salaah of Rasulullaah ﷺ." Hadhrat Aisha said, "I would prepare Rasulullaah's ﷺ Miswaak and water for Wudhu before hand and when Allaah Ta'ala would awaken him in the night he would first make Miswaak, perform Wudhu and then perform eight Rakaats of Salaah. Only after the eight Raqaat would he sit, supplicate and make Dhikr and then without making Salaam would stand and read the ninth Raqaat, after which he would sit, make Dhikr and supplicate and then make Salaam in an audible voice so that I could hear. He would then sit and perform two Rakaats of Salaah and **in this manner my son, Rasulullaah ﷺ would perform eleven Raqaats."**

"Later When Rasulullaah ﷺ grew older he would perform seven Rakaats and then make Salaam and then sit and read an additional two Rakaats. **O my son! In this manner Rasulullaah ﷺ would perform nine Raqkats of Salaah."**

"Whenever Rasulullaah ﷺ would begin performing a Salaah then would perform it punctually and never discard it. **If he missed it because of becoming overcome by sleep or out of illness then he would make up for it during the day. I am not aware of Rasulullaah ﷺ ever reciting the Quraan the entire night nor fasting continuously for an entire month except the month of Ramadaan."**

Hadhrat Sa'ad bin Hishaam says that he then went to Hadhrat Abdullaah bin Abbaas and informed him of what Hadhrat Aisha had said on which he remarked, "She has spoken the

truth. If I was able to go see her then I would have went myself to hear this directly from her."[1]

g5G

[1] 'Hayaatus Sahabah'

The best of actions

Hadhrat Ali Azdie relates that he asked Hadhrat Abdullaah bin Abbaas about Jihaad and he replied, **"Should I not inform you of an action which is better for you than Jihaad. Go to a Masjid and teach people the Quraan, Fiqh and Sunnat."**

Hadhrat Ali Azdie reports thathe asked Hadhrat Abdullaah bin Abbaas about Jihaad and he replied, **"Should I not inform you of an action which is better for you than Jihaad. Build a Masjid and then teach the Quraan, Sunnat of Rasulullaah and laws of Deen."**

Hadhrat Abdullaah bin Abbaas would say everything supplicates for those who teach good such that even the fish in the ocean supplicate for him.[1]

g5G

[1] ibid

Seeking knowledge

Hadhrat Abdullaah bin Abbaas narrates that after Rasulullaah passed away I said to a person from the Ansaar, "Today there are many of the companions of Rasulullaah present, so let us go and learn from them and compile a collection of the Quraan and Hadeeth." He replied, "I am amazed at you! Do you really think that people will have a need for you when such great companions of Rasulullaah are present?" He did not listen to me and was not ready to accompany me, so I left him and carried on. I asked the Sahabah of Rasulullaah and whenever I learnt that a certain Sahabi heard a Hadeeth from Rasulullaah I would arrive at his door. If he was resting in the afternoon then I would rest on my shawl at his doorstep and my clothes would get covered in dust. When the Sahabi would awaken and find me on his doorstep he would say, "O cousin of Rasulullaah! When did you arrive? Why did you come in person, you should have sent someone to call me and I would have come to you." I would tell them that it is only right that I come to them and I would then ask them about the Hadeeth. (In this manner he gathered a great amount of knowledge which people would flock to take benefit from).

The Ansaari lived long and saw people flocking to take benefit from me; learning the Quraan and Hadeeth, on which he would say, **"This youngster turned out to be more intelligent than me."**[1]

[1] 'Mustadrak Haakim'

Caution in issuing a verdict

Hadhrat Mujaahid relates that he was sitting with Hadhrat Abdullaah bin Abbaas along with his other students; Hadhrat At'aa, Hadhrat Tha'oos and Hadhrat Ikramah. Hadhrat Abdullaah bin Abbaas was performing Salaah when a person came to them and asked, "Is there any Mufti here?" Hadhrat Mujaahid said, "Ask what you wish to ask?" He said, "Each time after I urinate, semen is discharged." They asked him if it was the same semen that creates children and he replied that it was. They replied, "You will have to perform Ghusal when this is discharged." The man exclaimed, "To Allaah do we belong" and then left.

Hadhrat Abdullaah bin Abbaas quickly completed his Salaah and instructed Ikramah to call that person back. Hadhrat Ikramah brought him back and Hadhrat Abdullaah bin Abbaas addressed them asking, **"The ruling you gave to this man, did you derive it from the Quraan?" They replied that they did not. "Did you derive it from the Sunnah?" They replied that they did not. "You based it upon the ruling of a Sahabi?" They replied that they did not. "Then where did you derive it from?" They replied that they had used their discretion. Hadhrat Abdullaah bin Abbaas then said, "This is why Rasulullaah said one Faqeeh is heavier on Shaytaan then a thousand worshippers."**

He then turned to the man and asked him, "When the semen is discharged after urinating do you have feelings of lust at the

time?" The man replied that he does not. Hadhrat Abdullaah bin Abbaas then asked, "Do you feel lethargic after it is discharge?" The man replied that he does not. Hadhrat Abdullaah bin Abbaas informed him, "This semen is being discharged due to some ailment in your stomach, therefore wudhu will suffice (and you need not take a Ghusal).[1]

g5G

[1] 'Kanzul Ummaal', 'Hayaatus Sahabah'

Hadhrat Ibn Abbaas learns Tashahud

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Umar held his hand and taught him Tashahud informing him that Rasulullaah also held his hand and taught him Tashahud;[1]

اَلتَّحِيَاتُ لِلّٰهِ وَ الصَّلَوٰاتُ وَ الطَّيِّبَاتُ الْمُبَارَكَاتُ لِلّٰهِ

g5G

[1] ibid

The most sought after teacher

The crowd in the discourses of Hadhrat Abdullaah bin Abbaas used to be enormous with thousands of students flocking to derive benefit from him. Every moment of his life was spent in the service of Deen, imparting knowledge, and no person returned without having benefitted from his fountain of knowledge. In addition to this general discourse, a special discourse would be conducted regarding matters more intricate in nature.

Hadhrat Abu Saalih Taabie states, "I saw such a gathering around Hadhrat Abdullah bin Abbaas such that if all the Quraish were to boast of it then they too would fall short in describing its enormity. This was truly a gathering worth being proud of. One day I saw a large gathering of people outside the house of Hadhrat Abdullaah bin Abbaas that it was virtually impossible to pass between them. When I informed him of the crowd, he asked for some water and after I brought it to him, he performed Wudhu and seated himself.

He then instructed me to call all those people who have questions regarding the Quraan and the recitation of the Quraan. I did as he instructed and the entire house and courtyard was soon filled with people. Whoever asked any question received a reply and in addition was informed over and above what he asked for. He then askedthem to give the

other brothers an opportunity as well and all left. He then instructed me to call all those who had questions regarding Tafseer and commentary of the Quraan.

I called them and a huge crowd came forward which filled the house and courtyard. Hadhrat Abdullaah bin Abbaas answered all their questions and in addition informed them over and above what they asked for. He then asked them to give the other brothers an opportunity as well and all left. He then instructed me to call all those who had questions regarding what was lawful and what was unlawful as well as other Fiqhi laws. Another huge crown came forward and filled the entire house and courtyard. Whatever questions they asked were answered individually with a satisfying reply and they too were then asked to leave. After they left he instructed me to call all those who had any questions regarding inheritance and another crowd arrived again filling the entire house and courtyard. They too received a reply that was more than what they had asked and after all their questions were answered, they all left. He then asked them to give the other brothers an opportunity as well and all left. He then instructed me to call all those who had questions regarding Arabic, poetry and grammar. I did as he instructed and a large number of people came forward the same as the previous.

Hadhrat Abdullaah bin Abbaas answered their question and informed them of even more then what they had asked. If the Quraish were to boast of this gathering then they would have the right to do so and I have never seen a larger gathering than this."[1]

g5G

[1] 'Hilyatul Auliyaa'

The awe-inspiring personality of Hadhrat Umar

Hadhrat Abdullaah bin Abbaas narrates that he wished to ask Hadhrat Umar something but could not pluck up the courage to do so on account of his awe-inspiring personality. Two years passed in this manner until once on the occasion of Hajj when Hadhrat Umar separated from the rest of the caravan in Marruth Thahraan for some necessity he found an opportunity to put his question before Hadhrat Umar. He said to Hadhrat Umar, "O Ameerul Mu'mineen! I have been intending to ask you something for two years now but could not find the courage to do so on account of your awe inspiring personality." Hadhrat Umar replied, "Do not do that but rather if there is anything you wish to know, ask me. If I know the answer then I will inform you accordingly and if I lack knowledge thereof I will tell you that I do not know and you can ask that person who has knowledge of it."

Hadhrat Abdullaah bin Abbaas asked, "Who are the two women referred to in Surah Tahreem?" Hadhrat Umar replied that it was Hadhrat Aisha and Hadhrat Hafsah. Thereafter he narrated a lengthy Hadeeth.[1]

g5G

[1] 'Hayaatus Sahabah'

The aptitude and wisdom of Ibn Abbaas

Hadhrat Ibraheem Taimi reports that Hadhrat Umar was once sitting alone in deep thought after which he sent someone to call Hadhrat Abdullaah bin Abbaas. When Hadhrat Abdullaah bin Abbaas arrived, Hadhrat Umar asked him, "How is it that there will be differences in the Ummat when the Book of Allaah is one, His Nabi is one, and the Qiblah is one?" Hadhrat Abdullaah bin Abbaas replied, "O Ameerul Mu'mineen! The Quraan was revealed upon us, we read it, and we know what each verse was revealed about. **However those who will come after us will recite the Quraan and will not know why a verse was revealed. In this manner when every group will have a different opinion, differences will arise in the Ummat and when difference arises amongst them, they will also begin to fight each other."**

This upset Hadhrat Umar and he rebuked Hadhrat Abdullaah bin Abbaas but later he realized what Hadhrat Ibn Abbaas had said was true and called him back, asking him to reiterate what he had said.[1]

g5G

[1] 'Kanzul Ummaal'

You have spoken the truth

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Umar once said to them, "Last night a certain verse of the Quraan kept me awake and did not allow me to sleep;

"Would any of you like to own a garden *(an orchard)* containing all types of fruit for himself, with palm trees, vines and rivers flowing beneath? *(later, however)* He then suffers old age while he *(still)* has weak *(young)* children *(who cannot assist him)* and a severe wind carrying fire strikes *(his garden)*, burning it down. I this manner does Allaah make His Aayaat clear for you so that you may ponder." (Surah Baqarah: 266)

I spent the entire night pondering over what Allaah Ta'ala is saying in this verse. A person said, "Allaah knows best." Hadhrat Umar replied, "I know that Allaah Ta'ala knows best but I am asking you so that you can inform me of what you know of this verse or if you have heard anything about it." Everyone remained silent but Hadhrat Abdullaah bin Umar answered softly. Hadhrat Umar said, "O my nephew! Speak loudly! Do not think yourself inferior." Hadhrat Abdullaah bin Abbaas then said, "It is an example of one's actions." Hadhrat Umar asked, "What is your proof that it refers to one's actions?" Hadhrat Abdullaah bin Abbaas replied that he did not have any proof but this is what his heart tells him it means. Hadhrat Umar then explained the meaning of the verse himself saying, "O my nephew! You have spoken the truth and it does truly refer to one's actions. When man becomes old and

his family and dependents increase then his garden becomes greatly important to him. In a similar manner he will have a dire necessity for his actions. O my nephew! You have said it correctly."[1]

g5G

[1] 'Hayaatus Sahabah'

He is equal to our sons

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Umar would allow him to sit in the council and discussions with the senior Sahabah of Badr. One day Hadhrat Abdur Rahmaan bin Auf objected to this and said, "You allow this youngster to sit with us whereas he is equal to our sons." Hadhrat Umar said, "You all are well-aware of his virtue." One day Hadhrat Umar summoned them and called Hadhrat Abdullaah bin Abbaas as well, only to make known to them his intelligence and perception. When all were present he asked them the meaning of the verse,

"When Allaah's help *(to the Muslims)* and victory *(the conquest of Makkah)* come..." (Surah Nasr: 1)

A few of the Sahabah replied that when the help of Allaah arrives and we attain victory then we are being ordered to praise Allaah for what has been granted to the Muslims. The other Sahabah remained silent. Hadhrat Abdullaah bin Abbaas was then asked for his opinion he replied, "In this verse Rasulullaah is being told that when the help of Allaah and victory arrives, when Makkah is conquered and people embrace Islaam in droves then this is an indication that the time for Rasulullaah to leave this world is close. Therefore he should praise Allaah abundantly and seek His forgiveness." Hadhrat Umar said, "My opinion is the same as yours."[1]

---

[1] 'Mustadrak Haakim, 'Hayaatus Sahabah', 'Hilyatul Auliyaa'

Preoccupation with learning the Quraan

Hadhrat Abdullaah bin Abbaas narrates that he asked Hadhrat Umar about the meaning of the verse,

"O you who have Imaan! Do not ask questions concerning those things that you will dislike when they are made known to you." (Surah Maa'idah: 101)

Hadhrat Umar replied, "A few of the Muhaajireen had suspicions about their ancestry, and wished that Allaah Ta'ala could reveal verses of the Quraan regarding their ancestry. It was then that Allaah Ta'ala revealed this verse." Hadhrat Umar then said, "If your companion (referring to Hadhrat Ali) becomes Ameer then he is truly an ascetic but I fear that he might becomearrogant." Hadhrat Abdullaah bin Abbaas replied, "O Ameerul Mu'mineen! You know my companion very well but what you have said is incorrect. He has not changed in the least since Rasulullaah left this world and during those days that he stayed with Rasulullaah , he never angered him."

Hadhrat Umar replied, "Hadhrat Ali wished to marry the daughter of Abu Jahal while still married to Hadhrat Fatima, which upset Rasulullaah ." Hadhrat Abdullaah bin Abbaas replied, "Allaah Ta'ala said regarding the disobedience of

Hadhrat Aadam _, "We did not find him to be determined *(to remember what We told him)*." However my companion was not determined to upset Rasulullaah (but rather immediately refrained from that when he discovered it had upset Rasulullaah) and these are those desires of the heart which are out of one's control and **even those true scholars who understand the Deen of Allaah Ta'ala can err but when they are informed of their error they immediately abandon it and turn to Allaah."**

Hadhrat Umar said, "O Ibn Abbaas ! Whoever desires to dive into the ocean with you and reach the depths of knowledge has taken upon himself something that he is incapable of doing."[1]

g5G

[1] 'Hayaatus Sahabah'

The letter from Kufah

Hadhrat Abdullaah bin Abbaas narrates that he was sitting with Hadhrat Umar when a letter arrived from Kufah, informing him of how much the people of Kufah had learnt of the Quraan. Hadhrat Umar was extremely pleased on hearing this and praised Allaah and invoked the mercy of Allaah on them. Hadhrat Abdullaah bin Abbaas said, "Now differences will arise amongst them." Hadhrat Umar asked him how he had arrived at that conclusion and became angry. Hadhrat Abdullaah bin Abbaas returned home and after sometime Hadhrat Umar sent a messenger to call him back but he excused himself. However Hadhrat Umar insisted and when Hadhrat Abdullaah bin Abbaas arrived asked him to repeat what he had said. Hadhrat Abdullaah bin Abbaas replied that now he will not repeat his words. Once again Hadhrat Umar Insisted and Hadhrat Abdullaah bin Abbaas said, "You informed me that a letter had arrived from Kufah stating that they had memorised so much of the Quraan, on which I said that now differences will arise amongst them."

Hadhrat Umar enquired how he had concluded this and Hadhrat Abdullaah bin Abbaas replied, from the verse

"From mankind is he whose speech pleases you in this worldly life and *(claiming to be Muslim)* he calls Allaah to be witness over that which is in his heart, yet he is the hardest of opponents *(to you and to all Muslims). (However, his hypocrisy*

was clear because) When he turns away *(from you)* he exerts himself to cause corruption *(trouble and mischief)* on earth and *(among other things)* to destroy crops and stock *(cattle and other animals)*. Allaah dislikes corruption."

When people will behave in this manner then those who have learnt the Quraan will be unable to contain themselves, (Hadhrat Abdullaah bin Abbaas then recited the verse,

"When he is told to fear Allaah *(because of his behaviour)*, pride *(arrogance and stubbornness)* leads him to *(commit more)* sin. Jahannam will suffice for him *(as punishment)*. It is a terrible resting *(evil)* place indeed. From mankind is he who would sell himself seeking Allaah's pleasure. Allaah is Most Compassionate *(Kind)* towards his bondsmen." (Surah Baqarah: 204-207)

When Hadhrat Umar heard these verses he said, "I take an oath by that Being who has control of my life! You have spoken the truth."[1]

Hadhrat Abdullaah bin Ubaid bin Umair reports that Hadhrat Abdullaah bin Abbaas said, "I was once with Hadhrat Umar , holding his hand, when he said, "I think that the Quraan has now been greatly spread amongst the people." Hadhrat Abdullaah bin Abbaas replied, "O Ameerul Mu'mineen! I do not like this in the least." Hadhrat Umar pulled his hand away from Hadhrat Ibn Abbaas and asked why he did not like it. Hadhrat

Abdullaah bin Abbaas replied, "Because when everybody will read the Quraan, without having the ability to

[1] 'Mustadrak Haakim'

understand it correctly they will differ with regards to it and when they will differ with each other, they will fight each other."

On hearing this Hadhrat Umar ↔ left Hadhrat Ibn Abbaas ↔ and sat alone and Hadhrat Abdullaah bin Abbaas ↔ spent the entire day worried. After Zuhr Salaah, Hadhrat Umar ↔ sent a messenger to summon Hadhrat Abdullaah bin Abbaas ↔and when he arrived, Hadhrat Umar ↔asked him to repeat what he had said earlier after which he said, "I felt the same but kept my feelings hidden till now."[1]

g5G

[1] 'Hayaatus Sahabah'

One of a kind

Hadhrat Laith bin Abi Sulaim says that he asked Hadhrat Tha'oos why he remained in the company of the young Sahabi, Hadhrat Abdullaah bin Abbaas , when the senior Sahabah were present. **He replied, "I have seen seventy Sahabah of Rasulullaah that whenever they differed regarding something they would refer to the opinion of Hadhrat Abdullaah bin Abbaas ."[1]**

g5G

[1] 'Tabqaat Ibn Sa'ad'

The status of Hadhrat Ibn Abbaas in the eyes of Hadhrat Sa'ad bin Abi Waqqaas

Hadhrat Aamir bin Sa'ad bin Abi Waqqaas () reports that he heard his father (Hadhrat Sa'ad bin Abi Waqqaas) say, "I have not seen any person more level headed, intelligent, knowledgeable and tolerant than Ibn Abbaas . I have seen Hadhrat Umar calling him to solve intricate problems and passing verdict upon his ruling even though many senior Sahabah of the Muhaajireen and Ansaar would be present."[1]

g5G

[1] ibid

The illness of Hadhrat Ibn Abbaas

Hadhrat Abu Zinaad reports that Hadhrat Abdullaah bin Abbaas was once suffering from severe fever and Hadhrat Umar came to visit him. Hadhrat Umar said, "Your illness is causing us great harm, (as we are failing to benefit from you), we seek Allaah's assistance in this regard."

Hadhrat Talha bin Ubaidullaah narrates that Allaah Ta'ala has blessed Hadhrat Abdullaah bin Abbaas with great wisdom, understanding and knowledge. I have never seen Hadhrat Umar bin Khattaab giving preference to any other person's opinion over his own with the exception of Hadhrat Abdullaah bin Abbaas ."[1]

g5G

[1] ibid

In the eyes of Hadhrat Ubay bin Ka'ab

Hadhrat Muhammed bin Ubay bin Ka'ab () reports that Hadhrat Abdullaah bin Abbaas was sitting with Hadhrat Ubay bin Ka'ab and when he left, Hadhrat Ubay bin Ka'ab said, "He will become a renowned scholar of this Ummat as he has been blessed with understanding and intellect. Rasulullaah also supplicated for him to be grated understanding of Deen. Hadhrat Tha'oos used to say that Hadhrat Abdullaah bin Abbaas surpasses everyone in knowledge just as a date palm tree towers above all other trees.[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

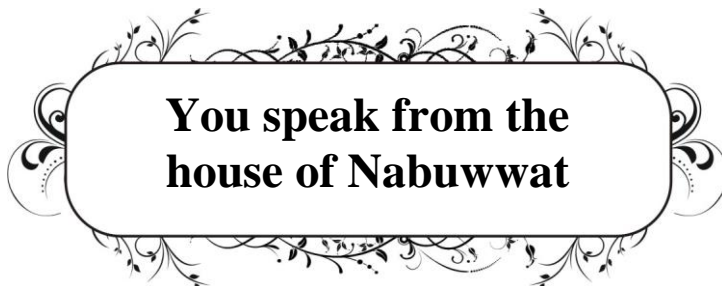
Recitation and commentary of Surah Noor

Hadhrat Abu Waa'il relates that he went to perform Hajj with one of his companions and Hadhrat Abdullaah bin Abbaas ↔ was the Ameer of Hajj. Hadhrat Abdullaah bin Abbaas ↔ went on to recite Surah Noor and explain its meaning. My companion said, "Glory be to Allaah! What knowledge emanates from this man. If the Turks were to hear him then they would embrace Islaam immediately."

In another narration it is reported that Hadhrat Abu Waa'il said upon hearing his commentary, "I have never heard or seen such things in my life. If the Romans and Persians were to hear this they would not hesitate in embracing Islaam."[1]

g5G

[1] 'Hayaatus Sahabah'

You speak from the house of Nabuwwat

Hadhrat Abdullaah bin Abbaas narrates that he once went to see Hadhrat Umar and Hadhrat Umar asked him about a ruling requested by Hadhrat Ya'ala bin Umayyaah from Yemen. When he gave the answer, Hadhrat Umar said, "I a bear witness that you speak from the house of Nabuwwat."[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

The quality of knowledge

Hadhrat Ubaidullaah bin Abdullaah bin Utbah relates that Hadhrat Abdullaah bin Abbaas was superior to others because of a few meritorious qualities. He had knowledge of the previous scriptures and when his council was sought then he always gave wise council. He was tolerant and extremely generous. I do not know of anyone having more knowledge of the Hadeeth of Rasulullaah and the rulings of Hadhrat Abu Bakr , Hadhrat Umar and Hadhrat Uthmaan . There was none more knowledgeable then him regarding the Arabic diction of poetry, Tafseer of the Quraan, arithmetic, inheritance, and the incidents of the previous nations. When he conducted his discourse then he only spoke of Deen.

Some days he would only talk about the Quraan, on others he would only talk about the battles of Rasulullaah , some days only about poetry and sometimes only about the civil wars of the Arabs of old. I saw that whenever any scholar would come to his gathering he would leave having acknowledged the excellence of Hadhrat Ibn Abbaas and whoever asked him anything would receive a satisfactory answer."[1]

Hadhrat Abdullaah bin Abbaas narrates that he would sit with the senior Sahabah of Rasulullaah from amongst the Muhaajireen and Ansaar and asked them about the battles that Rasulullaah fought in and the verses that were revealed in

---

[1] 'Tabqaat Ibn Sa'ad'

those battles. Whoever he would go to would be pleased to see him because he was the cousin of Rasulullaah. Hadhrat Ubay bin Ka'ab was amongst the most knowledgeable of them. One day Hadhrat Abdullaah bin Abbaas went to him to enquire about the Surahs which were revealed in Makkah and those that were revealed in Madinah. **Hadhrat Ubay bin Ka'ab replied, "Twenty-seven were revealed in Madinah and eighty-seven were revealed in Makkah."**

Hadhrat Ikramah reports that he heard Hadhrat Abdullaah bin Amr bin Aas say, "Hadhrat Abdullaah bin Abbaas was the most knowledgeable of the incidents of the previous nations from amongst us and possesses the best understanding of those new aspects which would arise regarding which the Quraan and Hadeeth did not mention anything about." Hadhrat Ikramah says that when he informed Hadhrat Abdullaah bin Abbaas about this he told him that Hadhrat Abdullaah bin Amr would enquire from him.

Hadhrat Aisha saw during the nights in Hajj, many people would gather around Hadhrat Abdullaah bin Abbaas and ask him about the rites of Hajj. Hadhrat Aisha remarked, "Of those companions of Rasulullaah who remain, He is the most knowledgeable regarding the rites of Hajj."

Hadhrat Ya'qoob bin Zaid reports from his father that when Hadhrat Jaabir bin Abdullaah learnt of the demise of Hadhrat Abdullaah bin Abbaas he said, "The most tolerant and most knowledgeable of people has passed away. His death has left such a void in the Ummat that cannot be filled."

Hadhrat Abu Bakr bin Muhammed bin Amr bin Hazam relates that when Hadhrat Abdullaah bin Abbaas passed away

then **Hadhrat Raafi bin Khadeej said, "Today such a person has passed away upon whose knowledge the people of the east and west are dependent upon."**

Hadhrat Abu Kulthoom says that when Hadhrat Abdullaah bin Abbaas was buried, **Hadhrat Muhammed bin Hanafiyah said, "Today the most pious Aalim of this Ummat has passed away."**[1]

g5G

[1] 'Hayaatus Sahabah

Advices for the scholars

Hadhrat Wahab bin Munabbih reports that Hadhrat Abdullaah bin Abbaas was told that a few people from the Banu Saham are arguing about Taqdeer. He set towards them. He gave his walking stick to Hadhrat Ikramah to hold and he placed his one hand upon it and the other upon Hadhrat Tha'oos. When they reached them, they all welcomed him and cleared place for him to sit but he did not sit and instead told them to state their lineage so that he would know the name of the people of the fire. A few of them stated their lineage and Hadhrat Abdullaah bin Abbaas said, "Do you not know that there are a few servants of Allaah who are neither dumb nor incapable of speech but remain silent out of fear for Allaah.

These are the true people of eloquence, the people of virtue and the true recognisers of Allaah from the Ulama. When they perceive the majesty of Allaah, they close their minds, surrender their hearts, and hold their tongues. When they recover from this sensation they hurry towards Allaah via virtuous deeds even though they are intelligent and physically strong but they believe themselves to have committed wrong. In this manner they save themselves from sin and wrong but still believe themselves to be among the sinful. They do not regard excess (Ibaadat and sacrifice) to be excess when it comes to Allaah and are not satisfied with little for Allaah and do not boast of their deeds before Allaah. Wherever you find them, you will find them to be in deep thought and

deliberation, fearful of Allaah who tremble (out of fear for him). "

Hadhrat Wahab says that after Hadhrat Abdullaah bin Abbaas ↔ said this, he stood and returned home.[1]

g5G

[1] 'Hilyatul Auliyaa'

The death of an Aalim is the death of the world

Hadhrat Ammaar bin Abi Ammaar relates that when Hadhrat Zaid bin Thaabit ؓ passed away they were sitting in the shade of an awning, in the company of Hadhrat Abdullah bin Abbaas ؓ. Hadhrat Abdullaah bin Abbaas ؓ said, "This is how knowledge is taken away and today a great amount of knowledge was buried." Hadhrat Abdullaah bin Abbaas ؓ then gestured towards the grave of Hadhrat Zaid bin Thaabit ؓand said, "This is how knowledge is taken away. A person knows something and no one else knows it, when he passes away then he takes his knowledge with him."

Hadhrat Abdullaah bin Abbaas ؓ once said, "Do you know how knowledge is taken away? It is taken away when the Ulama are taken away."[1]

g5G

[1] 'Hayaatus Sahabah'

The smile of Rasulullaah

Hadhrat Abdullaah bin Abbaas narrates, "Rasulullaah seated me behind him on his camel and after he had seated himself firmly, he recited "Allaahu-Akbar" three times, "Subhanallaah" three times, "Laa ilaaha illalaahu" one time. Thereafter he leaned over and smiled at me, after which he said, "Whoever will mount his camel and do as I did, Allaah Ta'ala will smile at him in the same manner that I have smiled at you."[1]

[1] ibid

The farewell sermon

Hadhrat Abdullaah bin Abbaas ‿ narrates that on 'Youmun-Nahr' (10 Dhul-Hijjah) Rasulullaah □ addressed the Sahabah firsts asking them what day it is, on which they all replied that it sacred day. Rasulullaah □ then asked them what city this was and they all replied that it is a sacred city. Rasulullaah □ then asked them what month it was and they all replied that it is a sacred month. Rasulullaah □ then said, "Your blood, wealth and honour are also sacred just as this day is sacred, this city is sacred and this month is sacred. Rasulullaah □ repeated this a number of times after which he looked towards the sky and said, "O Allaah! I have passed it on! O Allaah! I have passed it on! O Allaah! I have passed it on!" Hadhrat Abdullaah bin Abbaas ‿ said, "I take an oath by that Being who has control of my life! Rasulullaah □ then gave an excellent advice and instructed those present to impart the message to those who were absent and he also said, "Do not become Kaafir after I leave that you begin to take the lives of each other."[1]

g5G

[1] 'Al-Bidaayah wan Nihaayah'

Tafseer of Surah Baqarah

Hadhrat Shaqeeq relates that Hadhrat Abdullaah bin Abbaas ↔ was once appointed the Ameer of Hajj, when he began giving us a lecture. He began reciting Surah Baqarah and upon reciting each verse also explained its meaning. I thought to myself that I have never seen anyone like him nor heard anything like this and if the Romans and Persians were to hear this then they would all embrace Islaam.[1]

g5G

[1] 'Hilyatul Auliyaa'

Good fortune of seeing Hadhrat Jibraeel _

Hadhrat Abdullaah bin Abbaas narrates that he had accompanied his father to meet Rasulullaah . Rasulullaah was having a conversation with someone, who was whispering in Rasulullaah's ear and Rasulullaah did give any attention to Hadhrat Abbaas . When they left the company of Rasulullaah Hadhrat Abbaas said, "O my son! Did you not see the manner in which your cousin ignored me?" Hadhrat Abdullaah bin Abbaas replied, "There was a person with him who was whispering to him." They again went back to Rasulullaah and Hadhrat Abbaas said, "O Rasulullaah ! I said this to Abdullaah and he has told me that there was someone with you who was whispering to you. Was there really someone else here?" Rasulullaah replied, "It was Hadhrat Jibraeel _ and that is why I could not turn to you."

In another narration it is reported that Hadhrat Abdullaah bin Abbaas said that Hadhrat Abbaas sent him for some task to Rasulullaah and when he arrived at the house of Rasulullaah he saw another person sitting with Rasulullaah so he did not say anything and returned home. Later Rasulullaah asked him if he had seen the person who was sitting with him and Hadhrat Abdullaah bin Abbaas replied that he had seen him. Rasulullaah informed him that it was Hadhrat Jibraeel _ and

that is why he could not speak to him. **Thereafter Rasulullaah said regarding Hadhrat Abdullaah bin Abbaas, "He will be given abundant knowledge but before he passes away he will lose his eyesight." (This prophecy came true).**

g5G

The white bird

Hadhrat Sa'eed bin Jubair reports that Hadhrat Abdullaah bin Abbaas passed away in Taif and he joined his Janaazah. During the Janaazah a bird came, the likes of which he had never seen before, and entered into the body of Hadhrat Abdullaah bin Abbaas . They thought that the bird will come out but after waiting a while it did not appear and they buried Hadhrat Abdullaah bin Abbaas . When they were burying him they someone reciting this verse, but there was none reciting the verse,

"O contented soul! *(that has attained peace)* Return happily *(well pleased)* to your Rabb while He is *(well)* pleased with you."[1] (Surah Fajr)

Haakim bin Isma'eel bin Ali and Isa bin Ali narrate that the bird was white in colour. Tameemi reports that it was a white crane. Maymoon bin Mehraan reports that as soon as they began to throw sand upon him they heard a voice, which was heard by everyone, but they could not see who the recite was. In another narration it is mentioned that when the body of Hadhrat Abdullaah bin Abbaas was being enshrouded the a white bird flew on top of Hadhrat Abdullaah bin Abbaas and went beneath his shroud. They then searched for the bird but did not find it. The freed slave of Hadhrat Abdullah bin Abbaas , Ikramah, said, "You people are foolish. This was his

[1] 'Siyarus Sahabah'

eyesight which Rasulullaah promised he would get back when he passed away."

When they took his body to the grave and he was placed inside, they heard a voice from the unseen, which was heard by all. Maymoon then related that those words were the verses above.[1]

g5G

[1] 'Hayaatus Sahabah'

The Jinn who loved Rasulullaah

Hadhrat Abdullaah bin Abbaas narrates that a Kaafir Jinn climbed Mount Abu Qubais, who could not be seen by anyone, and began reciting these couplets,

قَبَّحَ اللهُ رَايَ كَعْبِ بْنِ فِهْرٍ   مَا ادَقّ العُقَوْلَ وَالْاَحْلَامِ

May Allaah detest the plans of Ka'ab bin Fahr (i.e. the Quraish).
How weak is their intellect and understanding!

دِينَهَا إنّما يعنف فِيْهَا   دِيْنَ ابَائها الحماة الكِرَامِ

Their Deen is that which belittles the Deen of their righteous forefathers.

خَالَفَ الجِنّ جِنّ بُصْرٰى عَلَيْكَمَا   وَرجَال الذخِيْل وَالْاَطَامِ

The Jinn of Basra and the places of date trees and fortresses (i.e. Madinah) have opposed all the Jinn.

هَلْ كَرِيْمٌ لَكَمْ لَهُ نَفسُ حُرٌّ   مَاجِدُ الوَالِدَيْنِ وَالْاَعْمَامِ

(In this manner has harm come to you also) Is there not a well-mannered person or innocent one among you whose parents and uncles were pious?

يُوْشِكُ الخَيل انْ تَرَاهَا تَهادى   تَقْتَلُ القَوْمَ فِيْ بِلَادِ التَمَامِ

Soon you will see an army of horses which will surpass each other and will kill the people of the city of Timaam (i.e. the Muslims).

ضَارِبٌ ضَربَةَ تَكُوْنَ نَكَالًا   وَرَوَاحًا مِنْ كُرْبَةٍ وَاغْتِمَامِ

They will strike with such ferocity (and kill the Muslims) that will render a severe lesson to them and give you peace from your worry and restlessness.

Hadhrat Abdullaah bin Abbaas ؓ narrates that this incident spread throughout Makkah and the Mushrikeen were reciting this poem to each other (in which this Kaafir Jinn had given them a false prophecy of the end of Islaam) which only infused them with more hatred and made them increase their abuses on the Muslims. Rasulullaah ﷺ said, "This was a Shaytaan, who is known as Mis'ar, and is the one who taught people to worship idols. May Allaah disgrace him." Three days passed and again everyone heard a voice from the mountain reciting another couplet.

نَحْنُ قَتَلْنَا مسعرا   لَمَّا طغٰى وَاسْتَكْبَرًا

We killed Mis'ar when he disobeyed and became arrogant.

وَسَفَّهَ الْحَقَّ وَسَنَّ الْمُنكَرًا   قَنَّعْتُهُ سَيْفًا جَرَوْفًا مُبْتَرًا

When he disguised falsehood as the truth and spread evil, I used struck him with such a sword that achieved my objective.

بِشَتْمِهِ نَبِيِّنَا الْمُطَهَّرًا

(I did this) Because, he spoke ill of our pure Nabi.

Rasulullaah said, "This is a mammoth sized Jinn who is known as Musabbih, I named him Abdullaah. He has brought Imaan in me and has told me that he has been searching for Mis'ar for the past three days." Hadhrat Ali bin Abi Taalib said, "O Rasulullaah ! May Allaah Ta'ala grant him a most gracious reward."[1]

g5G

[1] 'Hayaatus Sahabah'

Protection from the harms of rain

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Umar bin Khattaab once said, "Come let us go to the land of our people." Indicating that they were going to go the village. They all followed Hadhrat Umar. Hadhrat Abdullaah bin Abbaas and Hadhrat Ubay bin Ka'ab lagged behind and in that time a dark cloud appeared and it began to rain. **Hadhrat Ubay bin Ka'ab began to supplicate, "O Allaah! Take the harms of this rain far from us." They then walked in the rain but did not get wet. When they reached Hadhrat Umar and the other Sahabah they found that they were completely drenched.** Hadhrat Umar said, "Heavy rain fell on us, did you people not get any rain." Hadhrat Abdullaah bin Abbaas said, "Abul Munthir (i.e. Ubay in Ka'ab) supplicated to Allaah to take the harms of this rain far from us." Hadhrat Umar remarked, "Why did you people not include us also in your supplication."[1]

g5G

[1] ibid

The dream of the martyrdom of Hadhrat Hussein

Hadhrat Abdullaah bin Abbaas ↔ narrates that he saw Rasulullaah in a dream while sleeping in the afternoon. Rasulullaah's hair was dishevelled and he was covered in dust. Rasulullaah had a bottle in his hand and Hadhrat Abdullaah bin Abbaas ↔ asked what was in the bottle. Rasulullaah replied, "It was the blood of Hadhrat Hussein ↔ and his companions which I have been collecting from this morning." When I awoke then it proved to be true that Hadhrat Hussein ↔ had been truly martyred.

It is mentioned in the narration of Ibn Abdul Bar that Hadhrat Abdullaah bin Abbaas ↔ said Rasulullaah had a bottle filled with blood.[1]

g5G

---

[1] 'Hayaatus Sahabah'

Seeing Hadhrat Umar in a dream

Hadhrat Abdullaah bin Abbaas ↔ narrates that he had supplicated to Allaah for an entire year to see Hadhrat Umar ↔ in a dream and finally it came true. He saw Hadhrat Umar ↔ in a dream and asked him how did he fare (in the Aakhirah)? Hadhrat Umar ↔ replied, "My Merciful and Kind Rabb saved me. If My Rabb was not merciful then I would surely have been dishonoured."[1]

g5G

[1] 'Hilyatul Auliyaa'

Rasulullaah ﷺ holds Hadhrat Ibn Abbaas

Hadhrat Abdullaah bin Abbaas narrates, and only he knows what pleasure he must of felt each time he mentioned this, that once **Rasulullaah ﷺ held him to his chest and supplicated, "O Allaah! Grant him wisdom."**[1]

g5G

[1] 'Usdul Ghaabah'

The qualities of a Khalifah

Hadhrat Abdullaah bin Abbaas would say, "I remained in the service of Hadhrat Umar to such an extent that even his own family did not remain in his service like that and I showed such kind treatment to him that even his own family did not. One day I was sitting alone with him in his house, and he would seat me next to him and show immense hospitality, when all of a sudden he let of a huge sigh, which made me fear that perhaps he had passed away. I asked him, "O Ameerul Mu'mineen! Has something scared you that that you have sighed in this manner?" He replied that something did indeed scare him. I asked him what scared him and he said, "I do not see anyone capable of shouldering the Khilaafat (after me)." I then asked him what his opinion was of so and so and various other individuals. (Hadhrat Abdullaah bin Abbaas took the names of the six individuals who would make up the panel of Shuraa later).

Hadhrat Umar then mentioned something about each of them after which he said, "Only that person is capable of becoming Khalifah who is firm but not rigid, soft but not weak, generous but not wasteful, he spends with caution but is not miserly."[1]

g5G

[1] 'Hayaatus Sahabah'

The worry of Hadhrat Umar

Hadhrat Abdullaah bin Abbaas ↔ narrates that one day he was sitting alone with Hadhrat Umar when all of a sudden he let of a huge sigh, which made me fear that perhaps his ribs might have broken. He asked him, "O Ameerul Mu'mineen! Why the huge sigh?" Hadhrat Umar ↔ replied, "Because of a great worry and that is who do I make Khalifah after me." Hadhrat Umar ↔ then turned to Hadhrat Abdullaah bin Abbaas ↔and said, "Perhaps you think that your companion (Hadhrat Ali ↔) is suitable." Hadhrat Abdullaah bin Abbaas ↔ replied, "Yes! He is suitable because he became Muslim in the beginning and is one possessing great merit and virtue." **Hadhrat Umar replied that this was truly the case of Hadhrat Ali ↔ but he was a person who was humorous and witty in nature."**

They then continued discussing the Khilaafat until Hadhrat Umar ↔ said, "Only that person is capable of becoming Khalifah who is firm but not rigid, soft but not weak, generous but not wasteful, he spends with caution but is not miserly." Hadhrat Abdullaah bin Abbaas ↔would say that these were such qualities that could only be found in Hadhrat Umar ↔.[1]

g5G

[1] ibid

Where do I find you

Hadhrat Abdullaah bin Abbaas narrates that he would remain in the service of Hadhrat Umar frequently and would hold in high esteem. One day he was sitting alone with Hadhrat Umar when all of a sudden he let of a huge sigh, which made him fear that perhaps his soul might have left his body. Hadhrat Umar then looked towards the sky and sighed again. Hadhrat Abdullaah bin Abbaas then asked him, "O Ameerul Mu'mineen! Are you sighing because something is worrying you?" Hadhrat Umar replied, "I take an oath by Allaah! I have a great worry and that is I do see anyone capable of becoming Khalifah."

Hadhrat Umar then turned to Hadhrat Abdullaah bin Abbaas and said, "Perhaps you think that your companion (Hadhrat Ali) is suitable." Hadhrat Abdullaah bin Abbaas replied, "Yes! He is suitable because he performed Hijrat, remained in the company of Rasulullaah and is also the relative of Rasulullaah. Do these qualities not making him worthy of becoming Khalifah?"**Hadhrat Umar replied that this was truly the case of Hadhrat Ali but he was a person who was humorous and witty in nature."** They then continued discussing the Khilaafat until Hadhrat Umar said, "Only that person is capable of becoming Khalifah who is firm but not rigid, soft but not weak, generous but not wasteful, he spends with caution but is not miserly."

Hadhrat Umar then added, "Only that person has the ability to become Khalifah who does not display kind treatment with under the pretext of seeking revenge, who does not resemble those who are arrogant, who is not greedy, and has surrendered himself to Allaah Ta'ala. Only that person has the capability to become Khalifah who will not say such a thing that will result in him abandoning his intention and has the ability to rule against his own people if it is the truth.[1]

g5G

[1] 'Kanzul Ummaal'

The reliance of the senior Sahabah

Hadhrat At'aa bin Yaasir reports that Hadhrat Umar and Hadhrat Uthmaan would call upon Hadhrat Abdullaah bin Abbaas and would consult with him even in the presence of the Sahabah who participated in Badr. Hadhrat Abdullaah bin Abbaas continued issuing verdicts right until the end of the Khilaafat of Hadhrat Umar and Hadhrat Uthmaan.

Hadhrat Ya'qoob bin Zaid reports that whenever Hadhrat Umar was faced with an intricate and important ruling, he would seek the council of Hadhrat Abdullaah bin Abbaas saying to him, "O you who delves deeply! Dive deeply (i.e. ponder carefully over this ruling)!"

Hadhrat Sa'ad bin Abi Waqqaas narrates, "I never saw any person who was more level-headed, intelligent, knowledgeable and tolerant than Hadhrat Abdullaah bin Abbaas. I saw Hadhrat Umar calling upon Hadhrat Abdullaah bin Abbaas whenever faced with intricate rulings and he would then rule upon the verdict of Hadhrat Ibn Abbaas, even though he was surrounded by the Muhaajireen and Ansaar of Badr."

Hadhrat Ibn Shihaab narrates that whenever Hadhrat Umar received an intricate ruling, he would call the young

Sahabah and present the matter before them in order to sharpen and strengthen their minds.

Imaam Baihaqi has reported from Hadhrat Ibn Sireen that it was the habit of Hadhrat Umar to first consult with the Sahabah before moving forward and at times he would even consult with the female Sahabah and if he found any of their opinions to be favourable then he would act upon it.[1]

g5G

[1] 'Kanzul Ummaal'

A point worth ten thousand dirhams

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Abbaas once advised him, "O my son! I see that Ameerul Mu'mineen (Hadhrat Umar) calls upon you and seats you close to him and takes your opinion along with the opinions of the other companions of Rasulullaah . **I therefore give you three things to remember; always fear Allaah[1], do not let them ever find you to be speaking a lie[2] and do not disclose the secrets of others before them[3] (i.e. do not backbite before them)."**

Hadhrat Aamir relates that he said to Hadhrat Ibn Abbaas that each of these advices are worth more than a thousand dirhams and Hadhrat Abdullaah bin Abbaas replied, "No! They are better than ten thousand dirhams."[1]

Hadhrat Shu'bah relates that Hadhrat Abbaas said to his son, Hadhrat Abdullaah bin Abbaas , "I see that Hadhrat Umar honours you plenty and allows you to sit amongst the senior Sahabah, even though you are not equal to them. Therefore these three advices of mine; do not let them ever find you to be speaking a lie, do not disclose their secrets to others and do not backbite about others in their presence."[2]

---

[1] 'Hilyatul Auliyaa'

[2] 'Hayaatus Sahabah'

In some narrations it is further mentioned,

"Shu'bah would say, I said to Hadhrat Abdullaah bin Abbaas each of these advices are better than a thousand dirhams and he replied, "I take an oath by Allaah! It is better than ten thousand Dirhams."[1]

g5G

[1] 'Nafhatul Arab'

Hadhrat Ibn Abbaas consoles Hadhrat Umar

Hadhrat Abdullaah bin Abbaas narrates that he went to Hadhrat Umar when he was attacked and injured and said to him, "O Ameerul Mu'mineen! Glad tidings to you as Allaah Ta'ala has populated many cities through you, destroyed hypocrisy and through you Allaah Ta'ala has increased the sustenance of the Muslims." Hadhrat Umar replied, "O Ibn Abbaas! Do you praise me because of my rule?" Hadhrat Abdullah bin Abbaas replied, "I praise you in other matters as well." Hadhrat Umar said, "I take an oath by that Being who has control of my life! I wish to exit from leadership in the same manner that I had entered; neither being rewarded for any good act nor being punished for any wrong action."

Ibn Sa'ad reported this Hadeeth from Hadhrat Abdullaah bin Umar from another chain of narration wherein it is mentioned that Hadhrat Abdullah bin Abbaas said, "Glad tidings of Jannat, O Ameerul Mu'mineen! You remained in the company of Rasulullaah and remained in his company for a long time. You then became the leader of the Muslims and strengthened them and fulfilled the right of leadership correctly." Hadhrat Umar replied, "You have given me the glad tidings of Jannat but I take an oath by Allaah besides whom none is worthy of worship, if I were to obtain the entire world and its contents then I would give it all away to be saved from the frightful

spectacle of the Aakhirah which I see before me. You mentioned being the leader of the people, I take an oath by Allaah that I wish that remains as it is and I neither be rewarded nor punished for it. You also mentioned being in the company of Rasulullaah then this is definitely something worth being hopeful about."

In another narration reported by Ibn Sa'ad it is mentioned that Hadhrat Umar asked to be seated and after being seated asked Hadhrat Abdullaah bin Abbaas to repeat what he had said. He repeated his sentiments, on which Hadhrat Umar asked, "Are you prepared to testify to all of this on the Day of Qiyaamah?" Hadhrat Abdullaah bin Abbaas replied that he most certainly would, on which Hadhrat Umar was immensely pleased.[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

Assisting the needy

A beggar once came to Hadhrat Abdullah bin Abbaas and asked for something, Hadhrat Abdullaah bin Abbaas enquired, "Do you bear witness that there is none worthy of worship but Allaah and Muhammad is Allaah's Rasul?" The beggar replied that he indeed does. Hadhrat Abdullaah bin Abbaas enquired if he fasted in Ramadaan and the beggar replied that he did. Hadhrat Abdullaah bin Abbaas said, "You have asked for something, and it is the right of one who asks me that I be generous towards him." Hadhrat Abdullaah bin Abbaas then gave him a set of clothes and said, "I have heard Rasulullaah saying that whoever gives another Muslim clothes to wear, then he will be protected as long as a piece of that cloth remains on the body of the wearer."[1]

g5G

[1] 'Hayaatus Sahabah'

Distribution of the spoils of war

Hadhrat Abdullaah bin Abbaas narrates that it was the habit of Hadhrat Umar that he would remain seated after Salaah to attend to the people and whoever would have a need to discuss would remain seated while the rest would leave. On one occasion Hadhrat Umar did not remain behind after Salaah even after a number of Salaah had passed. Hadhrat Abdullaah bin Abbaas asked his attendant, "O Yarfa! Is the Ameer in some sort of difficulty or is he ill?" The attendant replied that Hadhrat Umar was neither in difficulty nor was he ill. Hadhrat Abdullaah bin Abbaas remained seated outside the house of Hadhrat Umar. In the mean time, Hadhrat Uthmaan bin Affaan also arrived and sat next to Hadhrat Abdullaah bin Abbaas. After some time Yarfa came and invited both of them in. When they entered they saw Hadhrat Umar sitting and before him was a huge amount of wealth all divided into bags and upon each bag was shoulder bone with an inscription upon it (in that age notes were written upon bones and bark on account of the shortage of paper).

Hadhrat Umar said, "Amongst all the people of Madinah, I found you two to be from large families; take this wealth and distribute it and return whatever is left. Hadhrat Uthmaan began doing as instructed but Hadhrat Abdullaah bin Abbaas remained seated. He then asked, "And if it is insufficient, will

you give us more?" Hadhrat Umar replied, "Not even a piece of a mountain (i.e. there is nothing more to give). Was this wealth not with Allaah Ta'ala when Hadhrat Muhammad and his Sahabah had to eat skin (on account of hunger)?" Hadhrat Abdullaah bin Abbaas replied, "I take an oath by Allaah! When Muhammad was alive this was all with Allaah Ta'ala but if Allaah Ta'ala would have given it to him then, he would have distributed it differently and not the way you are distributing it."

This angered Hadhrat Umar and he asked how would Rasulullaah have distributed it. Hadhrat Abdullaah bin Abbaas replied, "He would have eaten himself and fed us as well." When Hadhrat Umar heard this he began weeping and trembling, after which he said, "I wish that I escape this Khilaafat, neither being rewarded or punished."[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

Gold and silver in the eyes of Hadhrat Umar

Hadhrat Abdullaah bin Abbaas ↔ narrates that Hadhrat Umar ↔ once summoned him and he went before him, where he saw a huge amount of gold spread out on a mat before him. Hadhrat Umar ↔ instructed him, "Distribute this amongst your tribesmen. Allaah Ta'ala kept this gold far away from Rasulullaah and Abu Bakr ↔ and only Allaah Ta'ala knows if he kept it far from them to save them and if it has been given to me with good in mind."[1]

g5G

[1] ibid

Reward of assisting another Muslim

Hadhrat Abdullaah bin Abbaas was once sitting in I'etikaaf in Masjidun Nabawi when a person arrived and after greeting him sat completely silent. Hadhrat Abdullaah bin Abbaas said to him, "You seem sad and depressed, what is the matter?" The man replied, "I owe another person money and (gesturing towards the blessed grave of Rasulullaah) I take an oath by the one residing in this grave, I cannot pay the debt." Hadhrat Abdullaah bin Abbaas asked if he should intercede for him and the person replied that only if he deems it appropriate. As soon as Hadhrat Abdullaah bin Abbaas heard this he stood and left the Masjid. The man called out to him and reminded him that he was in I'etikaaf. Hadhrat Abdullaah bin Abbaas replied, "I have not forgotten but I have heard from the one residing in this grave, and much time has not passed since his demise (Hadhrat Abdullaah bin Abbaas began to weep) that whoever walks to see to the needs of his Muslim brother and is successful in fulfilling his need, will receive the reward of performing more than ten years of I'etikaaf and whoever spends one day in I'etikaaf for the pleasure of Allaah will create three trenches between him and Jahannam, each trench wider than the distance between the earth and sky (when this is the reward of one I'etikaaf then one can only imagine the reward of I'etikaaf for ten years).[1]

[1] 'Hayaatus Sahabah'

Love for Rasulullaah

A person once asked Hadhrat Abdullaah bin Abbaas, "Why is it that you people give Nabeez[1] to drink, is it because it is Sunnat or because it is cheaper than milk and honey?" Hadhrat Abdullaah bin Abbaas replied, "Once Rasulullaah came to visit my father, who was giving people Nabeez to drink. Rasulullaah also asked to be given it to drink. Hadhrat Abbaas asked for a few glasses of Nabeez to be brought to Rasulullaah and Rasulullaah drank from it. He then said, "You have an excellent system, continue with it." Hadhrat Abdullaah bin Abbaas then said, "After the instruction of Rasulullaah, I find no joy in giving people milk and honey to drink."[2]

g5G

[1] When dates or raisins are added to water in order to sweeten it is called Nabeez.
[2] 'Tabqaat Ibn Sa'ad'

One hearts inclines to another

Hadhrat Mujaahid reports that they were once sitting with Hadhrat Abdullaah bin Abbaas when a person walked pass them. On seeing him Hadhrat Abdullaah bin Abbaas said, "This person loves me." People asked him how he knew that he loved him and he replied, "Because I love him too (so understand if you love someone that they love you too)."[1]

g5G

[1] 'Hayaatus Sahabah'

The Taqwa of Hadhrat Ibn Abbaas

Hadhrat Tha'oos says that he bears witness that he heard Hadhrat Abdullaah bin Abbaas said, "I bear witness that I heard Hadhrat Umar reciting the Talbiyah and that time we were in Arafah." A person asked, "Do you know when Hadhrat Umar left Arafah?" Hadhrat Abdullaah bin Abbaas replied that he did not know (out of caution). People were extremely astonished of the cautious nature of Hadhrat Abdullaah bin Abbaas .[1]

g5G

[1] ibid

The status of Hadhrat Aisha

Hadhrat Amr bin Salamah↔ reports that Hadhrat Aisha → would say, "I take an oath by Allaah! I wish that I was a tree. I take an oath by Allaah! I wish that I was a handful of sand. I take an oath by Allaah! I wish that I was never born."

Hadhrat Ibn Abi Mulaikah □ reports that before Hadhrat Aisha → was about to pass away, Hadhrat Abdullaah bin Abbaas ↔came to see and began praising her saying, "O beloved wife of Rasulullaah □! Glad tidings to you! You were the only woman who was not previously married whom Rasulullaah □wed; your innocence was revealed directly from the heavens." At the same time Hadhrat Abdullaah bin Zubair ↔ arrived and Hadhrat Aisha → said to him, "Abdullaah bin Abbaas ↔ is praising me and I dislike hearing anyone praising me. I only desire to be forgotten."[1]

g5G

[1] 'Hayaatus Sahabah'

The streaks left by his tears

Hadhrat Abdullaah bin Abi Mulaikah reports that he travelled with Hadhrat Abdullaah bin Abbaas from Makkah to Madinah and whenever they would stop to rest, He would spend half the night in Ibaadat. Hadhrat Ayyoob asked him how Hadhrat Abdullaah bin Abbaas would recite the Quraan and he answered, "Once Hadhrat Abdullaah bin Abbaas recited,

"The pangs *(agony)* of death will bring the truth *(of Imaan to every person). (It will then be said to the dying person,)* "This is what you were warned about." (Surah Qaaf: 19)

Pausing at every word and wept profusely while reciting it."

Hadhrat Abur Rajaa says that the streak left by his tears (on account of excess weeping) appeared like two laces on his cheeks."[1]

g5G

[1] 'Hilyatul Auliyaa'

The desire of Hadhrat Ibn Abbaas

Hadhrat Abdullaah bin Abbaas narrates that he wished to ask Hadhrat Umar about the two wives of Rasulullaah regarding whom the following verses were revealed,

"If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course).*"(Surah Tahreem: 4)

However he did not find the opportune moment until many years had passed. Finally one year when Hadhrat Umar was on Hajj and Hadhrat Abdullaah bin Abbaas had accompanied him, he separated from the group for some necessity. Hadhrat Abdullaah bin Abbaas took a container of water and followed him and after completing his necessity returned to Hadhrat Ibn Abbaas. **He poured water for Hadhrat Umar as he made Wudhu and that was when he asked,** "O Ameerul Mu'mineen! Who are the two wives of Rasulullaah regarding whom the following verses were revealed,

"If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course).*"(Surah Tahreem: 4)

Hadhrat Umar replied, "O Ibn Abbaas! I am astonished with you (that you do not know this despite your immense knowledge.)"

Hadhrat Zuhrie relates that Hadhrat Umar was astonished with Hadhrat Ibn Abbaas but still related the incident in its entirety, saying that it was Hadhrat Aisha and Hadhrat Hafsah. "We the men of the Quraish were dominant over our women but when we arrived in Madinah we saw that the women were dominant over the men and our women began to learn from their women. **One day I was angry with my wife and was rebuking her when she began answering me back. I was astonished at her reply as this was something totally foreign to me. She then said to me, "Why are you astonished at my reply? I take an oath by Allaah! The wives of Rasulullaah also back answer him and at times get angry with him and stop talking to him for the entire day."**

As soon as I heard this, I went to the house of Hadhrat Hafsah and asked her if she too answered Rasulullaah. She replied that she did and I then asked if she also would stop talking to Rasulullaah when she was angry with him and again she replied that she would too. I told her that whoever from them will do that will only cause harm to themselves. If Allaah also gets angry because Rasulullaah is angry then you will destroyed and ruined.

Therefore never back answer Rasulullaah ever again and do not ask anything from him, if you need something ask me. Do not be fooled by your neighbor (Hadhrat Aisha) as she is more beautiful than you and more beloved to Rasulullaah than you.

Hadhrat Umar narrated my Ansaari neighbor and I would take turns going to tend to Rasulullaah. When it was his turn then he would return and inform me of all that had been revealed and incidents that had occurred and the next day I would do the same.

During these days a lot was happening as the Bani Ghassaan were [preparing to attack us. My neighbor one returned from Rasulullaah after Isha and informed me that something terrible has occurred. I sat up and said in horror, "Have the Banu Ghassaan invade us?"

However he said that it was even worse than that; Rasulullaah has divorced all his wives. I said to him, "Hafsah has been ruined and fallen into a pit. I was afraid that this would happen." After Fajr Salaah, I went to Hafsah and found her weeping. I enquired if it was true that Rasulullaah had divorced them. She replied that she was not sure of this but Rasulullaah has separated from them. I then went to Rasulullaah and sought permission to enter but his attendant informed me that Rasulullaah had not given any reply.

I then went to the Masjid and when I reached the mimbar I saw many people sitting here. Some were crying and others were sitting silent. I waited a while but was unable to contain myself and again went to Rasulullaah seeking permission to enter. His attendant returned and told me that Rasulullaah had again remained silent. I turned to leave when the attendant called me and informed me that Rasulullaah has permitted me to enter. I entered and greeted Rasulullaah, who was resting on a straw mat which had left imprints on the blessed body of Rasulullaah. I asked Rasulullaah if he had divorced his wives and Rasulullaah looked towards me and said that he

had not divorced them. I said "Allaahu Akbar" and then said to Rasulullaah. "You might have noticed that we were dominant over our wives but when we came to Madinah we found such people whose wives were dominant over them. Our wives then learnt from theirs. One day I was angry with my wife and when I scolded her, she back answered me. I was astonished with her and she said to me, "Why are you astonished at my reply? I take an oath by Allaah! The wives of Rasulullaah also back answer him and at times get angry with him and stop talking to him for the entire day."

I said whoever will do that has destroyed themselves and fallen into a pit. If Allaah were to become angry on account of the anger of Rasulullaah then they are ruined. Rasulullaah smiled as I said this, I then told him that I had said to Hafsah, "Do not be fooled by your neighbor (Hadhrat Aisha) as she is more beautiful than you and more beloved to Rasulullaah than you." Rasulullaah once again smiled. I then asked, "May I say more Rasulullaah?" Rasulullaah permitted me and I looked around the house of Rasulullaah and saw only three skins and nothing else, on which I said, "O Rasulullaah! Supplicate to Allaah to create ease for your Ummat; Allaah Ta'ala has created ease for the Persians and Romans whereas they do not worship Allaah."

Rasulullaah sat up as I said thisand said, "Are you still in doubt, O Ibn Khattaab? They are receiving the reward of their deeds in this world." I said, "O Rasulullaah! Seek forgiveness for me."

Rasulullaah was extremely angry with his wives and had taken an oath that he will not go to them for an entire month, which Allaah Ta'ala cautioned him from later.[1]

g5G

[1] 'Ahmed', 'Bukhaari', 'Muslim', 'Tirmidhi', 'Nasaai'

The advice of Rasulullaah

Hadhrat Abdullaah bin Abbaas narrates that he was once riding behind Rasulullaah when he said to him,

"O young man! I am going to teach you a few things; safeguard the limits of Allaah and Allaah will safeguard you, safeguard the Deen of Allaah and you will find Allaah before you, If you ask the ask Allaah only, if youseek assistance then seek assistance from Allaah only. Understand well that if the entire mankind unites to benefit you they can only benefit you according to what has been decreed for you and if they unite to harm you then they can only harm you according to what has been decreed. The pens have been lifted and the pages dried."[1]

g5G

[1] 'Usdul Ghaabah'

Eyesight of the heart

Hadhrat Abdullaah bin Abbaas went blind later in his life but bore this handicap patiently and never complained of his condition. One day he recited the following couplet,

What harm is there if Allaah has taken the light of my eyes

As the light still remains in my tongue and heart

My heart is pure and my intellect pure from defect

And narrations are safe in my mouth like a fine sword[1]

g5G

[1] ibid

Included amongst the weak

The father of Hadhrat Abdullaah bin Abbaas, Hadhrat Abbaas, only embraced Islaam after the conquest of Makkah **buthis mother, Hadhrat Umie Fadhl answered the call to Islaam in the early years. The narration of Ibn Sa'ad states that she was the second woman to embrace Islaam after Hadhrat Khadijah .** In this manner Hadhrat Abdullaah bin Abbaas was raised in the light of Islaam from his birth and proved to be a devout Muslim after coming of age. Imaam Bukhaari says,

"Ibn Abbaas and his mother were amongst those weak individuals who could not migrate to Madinah. They were not on the religion of their people and would say that Islaam will be victorious and will not be overcome."

Whenever Hadhrat Abdullaah bin Abbaas would recite the verse,

"In defence of the weak men, women, and children"(Surah Nisaa: 75)

He would say, "My mother and I were amongst those people were excused."[1]

g5G

---

[1] 'Saheeh Bukhaari'

The continuous rebellion in Iran

During the Khilaafat of Hadhrat Ali the Khawaarij gathered in Nehrawaan and openly rebelled against the Khilaafat, spreading anarchy mischief and murder across the country. Hadhrat Ali had already left with the intention of attacking Syria but when he heard of the rebellion in Nehrawaan he changed his direction and decided to rectify matters there first. Hadhrat Abdullaah bin Abbaas was the governor of Basra at that time and he set out with seven thousand men and joined the army of Hadhrat Ali at Nakheelah and together they fought bravely and courageously against the enemy.

Even though the Khawaarij were defeated in the battle of Nehrawaan, they were not annihilated and small groups of them settled in Faaris, Kirmaan and other provinces of Iran, wherein they continued stirring up trouble and inciting others to rebel against the Khalifah. They incited the Dhimmis (disbelievers residing in the Islaamic state paying Jizya) to also rebel against the government and the governors were all expelled from their provinces and the Non-Arabs refused to pay Khiraaj (land tax). Hadhrat Ali summoned all his governors and asked their opinion on how to solve he rising rebellion.

Hadhrat Abdullaah bin Abbaas replied on seeing the situation, "I take responsibility of restoring calm to Iran."

Since Basra was adjacent to the lush province of Iran and Hadhrat Abdullaah bin Abbaas was the Governor of Basra, having ruled the area adequately and justly for some time, Hadhrat Ali made Hadhrat Abdullaah bin Abbaas the governor of the entire Iran.

Hadhrat Abdullaah bin Abbaas reached Basra and sent Ziyaad bin Abihi with a large army to end the rebellion. He quickly returned law and order to the cities of Kirmaan, Faaris and whole of Iran.[1]

g5G

[1] 'Taareekh Thabri'

Attending to Rasulullaah

Sometimes Rasulullaah would ask Hadhrat Abdullaah bin Abbaas to carry out various task on his behalf. He was playing with the other children in the street and when Rasulullaah happened to pass. When he saw Rasulullaah coming towards him he understood that Rasulullaah was looking for him, and being a child at that time he hid away. Rasulullaah found him and rubbed his head affectionately. Rasulullaah then instructed him to call Hadhrat Muawiyah, who was the scribe of Rasulullaah , which he promptly did informing Hadhrat Muawiyah, "Rasulullaah has called you, there is an urgent need for your presence."[1]

g5G

[1] 'Mustadrak Haakim'

Respect for the household of Rasulullaah

When Hadhrat Maymoonah passed away and people gathered in 'Sarf' to perform her Janaazah. Hadhrat Abdullaah bin Abbaas addressed the people saying, "O people! This is the Janaazah for the beloved wife of Rasulullaah . Lift her body slowly and do not shake it about."[1]

g5G

[1] 'Muslim'

Memorisation of Hadeeth

Hadhrat Abdullaah bin Abbaas ↔ was gifted in the memorisation of Hadeeth and undertook many journeys in pursuit of this knowledge. He was even more cautious in the narrating of these Ahaadeeth. On one occasion he was in the company of his students, narrating Hadeeth to them when he stated the reason for him reciting Hadeeth less than before. He said,

"We used to memorise Hadeeth and would do so with the intention of imparting to others but since you began narrating all forms of Hadeeth (without scrutiny), I stopped taking and narrating Hadeeth."[1]

g5G

[1] 'Ibn Maajah'

Hadhrat Abdullah bin Abbaas ↔ treated his students with great affection and love, and would listen to them attentively. On one occasion people asked him who was the most noble person in his eyes and he replied,

"That companion of mine who springs over people to next to me. I will not let a fly even sit on him; I am troubled when I see flies sitting on my companions."[1]

g5G

[1] 'Khairul Quroon kie Darsgah meh'

Before and after his gaze

Hadhrat Wahab bin Munabbih reports that Hadhrat Abdullaah bin Abbaas entered the Haram after he had lost his eyesight and found a few people arguing in the Masjid Haraam. He asked to be taken to them and when he reached them they asked him to sit but he refused and said,

"Do you not know that there are a few servants of Allaah who are neither dumb nor incapable of speech but eloquent, orators and intelligent yet they remain silent out of fear for Allaah. Pondering over the majesty of Allaah has closed their minds and surrendered their hearts and tongues. When they recover from this sensation their fervour is increased and they hurry towards Allaah via virtuous deeds. Where have you people gone astray."

Wahab says that after this admonishment of Hadhrat Abdullaah bin Abbaas he never again saw two people gathering and arguing in the Haram again.[1]

Hadhrat Abdullaah bin Abbaas would weep so much that his tears had left permanent streaks on his cheeks. In this incident Hadhrat Abdullaah bin Abbaas gave a simple method of carrying out virtuous deeds and that is to ponder over the Majesty and Might of Allaah Ta'ala, after which all noble deeds become easy and will be filled with sincerity. If a person

[1] 'Hikaayatus Sahabah'

will take out a little time from his twenty-four hour day what harm will it be to him?

Adherence to Salaah

When Hadhrat Abdullah bin Abbaas first lost his eyesight, a physician offered to cure him but it would require him to read Salaah with gestures for five days wherein he will not be able to perform Sajdah on the ground. Hadhrat Abdullaah bin Abbaas replied, "This can never happen, I am not prepared to perform even one Rakaat of Salaah like this. Rasulullaah has said that whoever discards even one Salaah intentionally will meet Allaah Ta'ala in that condition that Allaah is angry with him."[1]

Even though it is permissible to perform Salaah in this manner in times of necessity and will not fall under the warning of this Hadeeth of abandoning Salaah intentionally but the noble Sahabah loved Salaah and regarded the words of Rasulullaah to be of highest importance. This is why Hadhrat Abdullaah bin Abbaas refused the treatment for his eyes as to this Noble group of individuals the entire world could be sacrificed but one Salaah could not be discarded. Today we are the exact opposite and a disgrace to the legacy of our pious predecessors. Tomorrow when we will be re-united with them and they will be entered into the ever-lasting bliss of the Aakhiraat-Hereafter, the reality will be made apparent of who they truly were and how far we are from them.

[1] 'Hikaayatus Sahabah'

The shackled student

Hadhrat Ikramah □ is the famous student of Hadhrat Abdullaah bin Abbaas andregarded among the greatest Ulama and Taabi'een of this Ummat. Hadhrat Abdullaah bin Abbaas paid special attention to his reformation.

Hadhrat Ikramah □ relates that Hadhrat Abdullaah bin Abbaas had shackled his feet so that he will not be able to wander about and spend all of his time engaged in the study of Hadeeth and the laws of Shari'ah.[1]

True study is only possible in this manner and those students who spend their time wandering in the marketplace and in other futile activities are merely wasting their time. **It was this devotion that turned the slave Ikramah into Hadhrat Ikramah □, who was also awarded title such 'Bahrul Uloom' (ocean of knowledge) and 'Hibrul Ummat' (pioneer of the Ummat).** Hadhrat Qataadah □ would say that there were four great scholars from the Taabi'een, amongst whom was Hadhrat Ikramah □.

One can discern from this incident above that it is permissible for a teacher to mete out an appropriate punishment for the reformation and rectification of his student.

[1] ibid

g5G

The last journey

In 68 A.H, after having lived a long life, Hadhrat Abdullaah bin Abbaas fell severely ill. His friend, family, and students all flocked to see him and he said,

"I will pass away in the presence of those people who are the closest and most beloved to Allaah on the face of the earth, so if I pass away in your presence then you are most certainly that virtuous group."

On Sunday, Hadhrat Abdullaah bin Abbaas left this earthly abode. Hadhrat Muhammaed bin Hanafiyah performed his Janaazah and after his burial said,

"Today the greatest scholar of this Ummat has been lifted."

A voice was heard from the unseen,

"O contented soul! *(that has attained peace)* Return happily *(well pleased)* to your Rabb while He is *(well)* pleased with you."[1] (Surah Fajr)

When Hadhrat Abdullaah bin Abbaas passed away, Hadhrat Abdullaah bin Abdullaah bin Utbah addressed the people,

---

[1] 'Al-Isaabah'

"People have been deprived of a great wealth of knowledge on the demise of Hadhrat Ibn Abbaas . They have lost such knowledge which none before him were given, lost such understanding of Fiqh upon which all were dependent, knowledge of the interpretation of dreams, knowledge of ancestry, and knowledge of Tafseer. I have not seen any person having more knowledge of the Ahaadeeth of Rasulullaah than him. I have never seen a greater Qaadhi or Faqeeh than him. I have never any person having more understanding of poetry and Arabic than him. I have not seen a greater Mufassir of the Quraan than him. I have not found any person possessing more understanding of Arithmetic and inheritance than him. I am of the opinion that there was no person having a more sound and excellent opinion than him.

On one day he would carry out his discourse and only discuss Fiqh, on another day only Tafseer and on yet another only the battles of Rasulullaah . It is difficult to find another like him. Whatever question one would ask him, he would most definitely find him to have the answer."[1]

g5G

[1] 'Usdul Ghaabah'

Bibliography

	Name of book	Name of Author
1	Tafseer Ibn Katheer	Imaam Imaadudien Abul Fidaa Isma'eel bin Katheer Qurashi (774 A.H)
2	Bukhaari	Imaam Muhammed bin Isma'eel Bukhaari (256 A.H)
3	Muslim	Imaam Muslim bin Hajjaaj Al-Qushairi Nisapoori (251 A.H)
4	Abu Dawood	Imaam Abu Dawood Sulaimaan bin Ash'ath Sijistaani (275 A.H)
5	Musnad Ahmed	Imaam Ahmed bin Hanbal
6	Kanzul Ummaal	Allaamah Alaa'udeen Ali Al-Muttaqi
7	Mustadrak Haakim	Imaam Haakim Shaheed
8	Hilyatul Auliyaa	Abu Nuaim Isfahaani
9	Al-Isaabah	Hafiz Ibn Hajar Askalaani
10	Usdul Ghaabah	Hafiz Ibn Atheer
11	Tabqaat Ibn Sa'ad	Imaam Ibn Sa'ad
12	Hayaatus Sahabah	Allaamah Muhammed Yusuf Khandhlawi
13	Fadhaail Sadaqaat	Sheikhul Hadeeth Moulana Zakaria Khandhlawi
14	Siyarus Sahabah	Moulana Shah Mu'eenudeen Nadwi
15	Khairul Quroon kie Darsghah meh	Qaadhi Athhar Mubaarakpuri
16	Taareekh Thabri	Allaamah Thabri
17	Hikayatus Sahabah	Sheikhul Hadeeth Moulana Zakaria Khandhlawi
18	Tadween Hadeeth	Moulana Munaathir Ahsan Ghelaani
19	Nafhatul Arab	Moulana I'zaaz Ali

A.H.Elias (Mufti)
1st Zill Hajj-1433
17th October 2012

About the book

The book before you is a selection of a hundred stories regarding the pious and proficient Sahabi, Hadhrat Abdullaah bin Abbaas,who was known to be the greatest scholar of this Ummat and most knowledgeable of the interpretation and meaning of the Quraan.

It will infuse within the reader an ardent desire to follow in his footsteps and in so doing become a true follower and disciple of Rasulullaah , which will inevitably lead one to the gates of eternal success.

g5G